

Samuel Hugh Moffett  
1965-1966

PERSONAL REPORT - 1965-1966

Furlough in 1964-65 was the usual hurried combination of interpretation and promotion, family visitation and transcontinental travel, fatiguing, sometimes frustrating, but a happy change of pace nevertheless. In the first three months I found I had spoken to 22,000 people, after which I lost count. Four months with the Commission as Acting Recruiting Secretary was an interesting experiment in interdenominational cooperation. I represented five denominations: (United Presbyterian, Methodist, Congregational, American Baptist and Evangelical United Brethren) in two states (Pennsylvania and California), but with what results only time will tell.

How good it is to be back in Korea and teaching full-time at the Presbyterian Theological Seminary again. Dramatic changes have taken place. The faculty has been greatly strengthened, with a new Dean from Yonsei University, and our first full-time woman professor from Soongsil College. She is head of the new undergraduate department of religious education. The student body, for the first time, is more than fifty per cent college graduates (112 out of 212 have finished four years of college before entering the regular theological course).

In April the Ministry of Education suddenly granted permission to open a Graduate School, of which I have been made Dean. It will grant a Th.M. degree in three fields, Biblical Studies, Church History and Systematic Theology. This much at least can be said for it: it has the best student-teacher ratio of any school in the country, seven professors and six students! More important, it is another step forward in the upgrading of our academic standards.

My peripheral activities have been numerous and enjoyable, though the latter adjective does not really apply to the four hours of Korean language study which I am still doggedly pursuing. This fall, at the request of the Commission's Dept. of Women's Work, Eileen and I wrote a study commentary on Philippians, Joy for an Anxious Age, which will be the study guide for the Presbyterian women back in the U.S. next year in their Bible study program. I have succeeded Dr. Voelkel as pastor of Seoul Union Church for the year, almost 75 years after my father held the same post for a time in 1892. Other official responsibilities should be listed, perhaps, such as representing the Mission on the Yonsei University Board, the Christian Literature Society Board, and the Board of Soongsil High School, etc., if but as is so often the case, in the providence of God the Spirit somehow uses our unlisted activities--our casual contacts, our personal friendships, our gestures of concern and compassion, however inadequate, and our stumbling words of Christian witness--even more effectively sometimes than our formally assigned mission duties. For such opportunities of quiet outreach through the year I am deeply grateful, and to Him be the glory.

Respectfully submitted,

Samuel Hugh Moffett

## PRESBYTERIAN THEOLOGICAL SEMINARY REPORT, 1966

The Presbyterian Theological Seminary, oldest and usually the largest of Korea's 47 theological schools, graduated 45 seniors at its sixtieth commencement exercises in December, 1966. This was a smaller class than in recent years due to the academic up-grading which has raised the school from post-high school to post-college level. Thirty-seven of the graduates are taking pastoral positions, one is teaching, and seven are planning further study. One, however, as a prelude to a ministry to industry is working as a common laborer in the Han Kook Tire Co. His classmates will be averaging about 9,000 won a month. As a laborer he will receive only 3,000.

This year also saw the completion of the first year of the seminary's graduate school of theology which has enrolled six students as candidates for the degree of Master of Theology.

It is already evident that the steady rise in the school's academic standards for the past five years has considerably improved the caliber of students training for the Christian ministry. From Austin Seminary comes a letter of praise for a recent graduate now studying there. "Our experience with Mr. Kim," the Office of Admissions writes, "has heightened our respect for the work done at your seminary, and has partially corrected our hesitancy about accepting Korean students." And speaking of his thesis, his professor, Dr. Ernest Trice Thompson, writes, "I believe it is the best paper I have ever received from an Oriental student."

The expansion of the library is slowly catching up to the improvement in the student body. Since the 1959 loss of all the seminary's books, acquisition of new volumes has proceeded at the rate of about 1500 a year. The library now has more than 8,000 volumes, one of the five better theological libraries in Korea. The immediate goal, however, is 13000 volumes.

One irreparable loss was suffered during the year, namely, the resignation of Dr. Keith Grim, who has accepted the position of Senior Book Editor at the John Knox Press.

The number of students for the academic year was 202, of whom 112 were college graduates, and 33 were women enrolled in the Department of Christian Education which is still at the undergraduate level. The faculty numbered 12 full-time teachers, of whom three were missionaries, and 16 part-time lecturers, of whom four were missionaries.

1967

1900 - The Royal Hospital - had gift of \$10,000 for new hosp in pyg hill.

Three Chhies: 1) Chh of the Butchers - Mr. Mune (90) was 60 officer of Royal Mss.

2) Lotus Town Chh - Mr. Gyffind. High class - mil. relations of Empress.

509 memb. 314 Comm. 3) Ching Doo chh - near the Foreign Settlement - 68 women at Bible Class Mrs Underwood (S. M. M. Co) 4) Annual Budget of \$444, same as 1900 for missions (Underwood, p. 5, report 1900) added 18 by baptism, excom. 2.

4) Sa-moo chh.

Station 19 members (7 absent) = 12 on field.

Self-supporting unorganized chhes & groups - 63

Comm. added during year 320

Total comm. 1430

Money raised for chh purposes \$1844.40

Dr. Underwood - 6 months continues Travel. Comm. - 4 Gospels, Acts & Rom. & missions of 500 miles itinerating on foot.

Chang Yun (Snae) circuit organizes mission society - no one can join except free to do active mission work - 40 members. Go in pairs every week - to each pair four health villages are assigned, so each village has preaching once a month. Pres. of Society is Elder Soh Kyung-To

1901 - 14 girls in the girls School (Boarding)

70 boys in a Day School -

23 girls

27 bed hospital.

171 inpatients

ca \$200 receipts & fees

Send 3 chhes - 430 communicants, 1000 adherents (plus 3 meeting places)

1903-4 - 24 missionaries, 463<sup>(7)</sup> Communi. 1070 adherents.

26

26 meeting places 436 Comm. 1070 adherents 3 chhes & 4 chapels

Three congregations united as one organization. Two elders elected. Very Sun. aft. a union service with missionaries taking turn preaching. Every three months a communion & baptismal service.

3 miles down river at Mayo - a new, improved field group.

Intermed. School - 24 boys Mr. Gale inst.

Girls School - 26 girls All chh members.

Only three hospitals for Koreans - Meth. Women's

Japanese

Severance.

Property - many out of Chap. Dwp.

Arison building & house.

Underwood & house near S Gate

Gale digging a well

S. H. Miller with purchase of "Missionary Ridge" -

Mr. Wolson - building a house. So also Sharp, & Moore

Sent Communicants - 463 Ash. 1070 - 7 churches & chapels Total people

1905 27 missionaries. Comm. 500 Ash. 1,450 7 ch. & chapels. Total people. 326

Temporary 'Central Chh' for united expectations - with Dr. Clark only a plan for new bldg

Princess Chh - has been coming to Yung Day chh - formerly "Chief" person of superstition to the King & Queen Min.

Sept. 20, 1904 - five patients were moved into the new (Severance) building from the old place.

Central chh site secured in Chang-mu - replacing the former "central" site in old hospital compound.

Union plans - p. 29 Medical - Sec for men (Presb).

Meth. for women

Educ. girls at Fushu.

Work at union & Panther

Presb. Union being school for Bk. women

Planned long for citizenship - Sent to Chicago & back in 3 1/2 months! (Jan. 27 to Apr. 11).

1906. 28 missionaries. 517 Communicants. 1519 adherents

Brig School united with Pai Chai - (of total of 150 stud, 60 came from John D. Wells Sch.

Union & Girls' school funds

Imperial grant \$500 and a necklace to Severance, only Arison a 4th grade Tai Kende (just above a vice-minister, just below a Cabinet Minister) - p. 20.

5 copies

SEOUL STATION REPORT, 1967

Five years of economic boom have so transformed the city of Seoul that we are tempted to claim rapid social change as a monopoly of our own times. But Seoul has always been changing. I came across an old hand-sewn copy of the station <sup>Seoul</sup> report for 1899-1900 the other day and had difficulty believing its 26 pages were really describing Presbyterian work in this city.

The difference was not so much in the number of our missionaries. There were twelve on the field in Seoul in 1900.<sup>1</sup> We have 26 today. But while our mission force has barely doubled, Seoul has exploded from a sleepy mediaeval town of about 200,000 into the tenth largest city in the world, with twenty times that population. Last month the Seoul census passed the four million mark.

Church growth in Seoul, however, has outstripped even the population explosion. The city has almost a hundred times as many Presbyterian churches today as in 1900. There were only three then. The oldest one, Sammoonan, stood next to the American legation. A second one at Yun Dong boasted an ~~very~~ aristocratic congregation which included relatives of the Emperor. The third one, on the hospital compound, was anything but aristocratic. It was called the Church of the Lutherans.<sup>2</sup> All three together could report an average Sunday attendance of only 345,<sup>3</sup> which is less than half the number of worshipers

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Seoul Station - 2 2 2 2 2

in the overflow chapel and Yung Nah Presbyterian Church on a Sunday morning watching the service on closed-circuit television.

In those days the ordained missionaries took regular turns preaching in the three churches. There were no Korean ministers.

Today about the only regular missionary preaching in a Seoul church is Allen Clark interpreting for Dr. Han Kyung-Chik over the simultaneous translation microphone for English-speaking visitors in the 9,000 member congregation. There are more or-

dained Korean Presbyterian ministers in Seoul now than there were Christians in 1900. And in the Greater Seoul area, the two presbyteries (Seoul and Kyunggi) in our branch <sup>alone</sup> of ~~the~~ Korean Presbyterianism report 268 ministers, 260 churches, 32,466

communicants and a total of 86,574 adherents. <sup>4 (Minutes, G.A. 1967, p. 24-33)</sup>  
<sup>the 52 Hwasung Churches, Pyongyang - 1st Hwasung</sup>  
<sup>Hwasung, Pyongyang, Korea. Seoul, 1967)</sup>

Institutions. One problem the station did not have to face in 1900 was the danger of "creeping institutionalism". It had one hospital, which was closed most of the time because the doctor was either sick or on furlough. And one school (not counting some make-shift, temporary day schools). The hospital had 27 beds. <sup>5</sup> The school had 20 little girls. And the station was pleading for a school where boys could be trained too. <sup>6</sup>

Today the mission-related boys' schools <sup>at college</sup> in this city enroll more than 13,000 boys. [Yonsei University has 5,000 men, and has just appointed Dr. Peter Van Lierop to direct its new Student Union Christian Center which will provide a home for thousands of commuting students. Soongsil College, which this year dedicated a Christian Museum housing the finest collection in the country on the history of the Korean church, has another 600 men. The school will sorely miss Dr. and Mrs. Harold Voelkel who left Korea in July after 38 years of service, ~~to~~

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This is a time of administrative transition at Soongsil as its energetic new president, Dr. Kim Hyung-Nam, a successful industrialist, succeeds the late~~d~~ beloved Dr. Koh Eun-Kan, M.D. Seoul's four major Presbyterian Boys' High (and Middle) Schools add another 8,000 students to the impressive total ~~of~~ in a station which sixty-eight years ago was pleading for an institution to train boys. And this does not count thousands more in scores of other Presbyterian church-related schools in the city, nor the 6,000 boys among the 10,000 enrolled in Seoul's Bible Clubs in a movement which, under Dr. Francis Kinsler, has grown into a nation-wide day school program for the underprivileged.

Meanwhile the twenty girls [at the boarding school in 1900] have grown to some 7,000: [400 in Seoul Women's College, about the same number of coeds adventurously enrolled at Yonsei, and about six thousand in Seoul's three Presbyterian Girls' High (and Middle) Schools (Chung Sin 1,800; Leung Eui 2,300 and Po Sung )]

Budgets. The Hospital in 1901 reported that receipts for the year totalled all of \$185 in fees from patients.<sup>7</sup> [This year it expects to build a whole new wing costing \$300,000 out of income in the next two years. The budget in 1901 was \$1200. Today it is nearer \$2,000,000, and its charity budget alone (\$5,000,000) is sixteen times the whole hospital's budget in 1900. [Dr. Courtland Robinson, M.D., chairman of the Department of Obstetrics and Gynecology at the Medical School, is directing a strategic pilot project in family planning, ~~a~~ ~~a~~ a forbidden topic in 1900 but ~~has been~~ imperative today for the very survival of Korea. At the Foreign Clinic, Mrs.

Seoul Station - 4 4 4 4 4 4 4

Otto DeCamp is nurse to a Western Community that has grown from a little band of about 200 in 1900 to over 10,000 in 1968, excluding the thousands of American ~~soldiers~~ military in Seoul. We should hasten to add, however, that Seoul station does not exclude the military. Mr. and Mrs. Eugene Smith represent us in their Christian Ministry to Servicemen among the 50,000 American G.I.'s in Korea. Gene is busy with a projected \$50,000 service center near the DMZ at Tongduchon.

All this points up some radical contrasts in the finance of mission in 1900 and 1968. In that earlier year, a \$10,000 gift from a man named Severance sent a tidal-wave of excitement not only through the station, but through the whole mission.<sup>8</sup> It was enough to pay for a whole new hospital. ~~our~~ <sup>our</sup> ~~the~~ present Severance facilities cost over \$5,000,000. ~~Our~~ <sup>This</sup> ~~is~~ is no longer a (ten thousand dollar but) a Fifty Million Dollar Fund Age, ~~not a Ten Thousand Dollar fund~~ Fifty Million fund pledges to Seoul alone total \$830,000, of which \$301,000 was received on the field in 1967.

Literature. The great achievement in Christian literature in 1967 was the publication by the Korean Bible Society of a new translation of the New Testament into modern Korean, which students say makes Bible reading exciting for the first time in their lives. In 1900 Bible translation was one of the most time-consuming tasks of the missionaries. Today it is Korean scholars who produce the new versions, but Dr. Allen Clark served on the Translation Committee, and reports, as Associate Secretary of the Christian Literature Society, that missionaries are still busy in literary work. Of the 49 important

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Christian books produced by the C.L.S. since 1954, ten authors or translators have been present or former members of the mission.

The Seminary. I mentioned earlier that there was not a single Korean minister in Korea in 1900. The first seminary was not started until 1901. But today this country has more theological students than any other country on the mission field. That first seminary, the Presbyterian Theological Seminary, is now located in Seoul, graduating 78 into the ministry in December. Dr. Francis Kinsler, ~~xxxxx~~ Professor of New Testament, is the senior professor on the faculty under President Kay Il-Seung. This year also the seminary granted its first ~~five~~ Master of Theology degrees <sup>to five students</sup> at the new Graduate School, ~~where~~ whose dean is Dr. Samuel Moffett ~~xxxxx~~. The most startling statistic at the seminary is that the number of college graduates in the student body (60% of the 240 students) is greater than ~~xxxxxxxxxxxxxx~~ college in all of the other seminaries in Korea combined. Dr. Clark, Mrs. Kinsler and Mrs. Moffett have also taught at the seminary during the year.

Seoul Foreign School. In 1900 the only school for foreign ~~xxxxxxxxxx~~ children was a little Sunday School class taught by a new missionary as an escape from Language School. <sup>(9)</sup> It was the mothers who wrestled with arithmetic and Latin. This is a far cry from today's Seoul Foreign School where Richard Underwood directs an impressively expanding campus and the largest enrollment, 400, in the school's history. Our teachers there include Marguerite Browing, full-time, and Mrs. ~~xxxxx~~ Horace Underwood, Mrs. Richard Underwood, Dr. and Mrs. Clark and Mrs. Eugene Smith.

New missionaries. ~~xxxxxxxxxxxxxx~~ It was a joy to

Seoul Station - 6 6 6 6 6 6 6

the John Cantingas,  
welcome six new missionaries to Seoul during 1967: ~~Max~~Gerald  
and  
Hashes, Eugene Smiths. Our morale has also been lifted by the  
stimulating presence of ~~some~~<sup>few</sup> parents whose interest in their  
families has overflowed <sup>to</sup> in active participation in the work of  
the station: Mrs. Stuart Robinson (mother of Courtland Robinson)  
in landscaping at the seminary and Foreign School; Mrs. Samuel  
Shoemaker (mother of Sally Robinson) in work with prayer groups,  
and Dr. and Mrs. Lutz (Carol Underwood)-who ~~have~~ never really  
left us. ~~and their work in agriculture, music and care for the~~  
~~blind.~~

As for the new missionaries, one thing that has not  
changed much in 68 years is the report of new arrivals. Here  
is one report from 1900: "The first two weeks were spent in  
recovering from seasickness.." 10 Today the problem is time-  
syndrome, but the symptoms are similar. How travel has changed!  
In the first six months of 1900 one missionary reported he had  
walked 500 miles visiting churches, and ~~one~~<sup>an</sup> admiring magistrate  
said, That man "can walk a hundred miles a day". 11 His grandson  
moves even faster. It took today's Horace Underwood <sup>no more than</sup> ~~only~~ a day  
to travel 10,000 miles to close a Peace Corps training contract  
in Washington D.C. for 70 Yonsei language teachers.

Another new recruit in 1900 wrote more in sadness than  
in bitterness, "In the absence of the superintendent, I stayed  
four weeks at the Home for Destitute Children..." 12 At this  
point, at least, we treat our new arrivals better. Thanks to  
Seoul's hard-working property committee of (Allen Clark, Mrs.  
Robinson and Horace Underwood) we have two new houses out near

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the Foreign School, and what used to be called Missionary Ridge in Yunchidong is shrinking to a fraction of its former size. Construction has already begun ~~xxxxx~~ on the huge ten-story church center which will soon rise on the old property.

New Ministries. This will not only house the busy nerve-center of our mission, the Inter-Mission Office, where Dr. Stanton Wilson, the Commission Representative, and his secretary, Miss Marion Shaw, coordinate relations between church, mission and Commission in New York--but will also contain the central offices of forms of Christian witness unknown in Korea at the turn of the century. Station HLKY, with Otto DeCamp as Director, has installed a new 50,000 watt transmitter which doubles the effective range of the Christian radio station's signal <sup>far into North Korea.</sup> In the Television Office, Mrs. Courtland Robinson, helps to prepare programs for Asia's most effective Christian television coverage. By the miracles of radio and television we reach more Koreans every day with the gospel than the great pioneers did in a whole year.

We also reach new segments of society. Where once the butchers were so significantly neglected by society that Christians were forced to develop a specialized ministry to them, today it is the industrial and factory centers which <sup>Leadership in this comes from to us from a Colleague in the Australian Mission, Richard Wootton.</sup> call for new forms of Christian approach. In 1900 the social evil was concubinage and polygamy, prostitution was almost unknown. Today it is <sup>a spreading</sup> ~~one of the~~ cancer <sup>in</sup> Korean society. Mrs. Peter Van Lierop, through the Girls' Welfare Association, not only operates three homes for the rescue and rehabilitation of

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prostitutes, but has also successfully challenged the Ministry of Health and ~~Public~~<sup>Social</sup> Welfare to open its thirty government <sup>rehabilitation</sup> centers ~~for such work~~ to Christian caseworkers who ~~can give~~<sup>lead</sup> the girls ~~direction~~ to the kind of Christian motivation that alone really changes lives. Mrs. Francis Kinsler helps from another angle. The Christian Counselling Program meets girls at the station and rescues 90 to 100 girls a month coming in from the country ~~to rescue and train them for work from~~ ~~falling into~~ the hands of the vice traders.

So today in Seoul we reach more people, we have more churches and schools and converts, more different kinds of Christian witness than ever before. But at one point they were far ahead of us back there in the first years of the century. We are <sup>scandalously</sup> more divided. Our Presbyterian churches in Seoul are fractured ten to fourteen different ways. Those three early congregations in Seoul <sup>may have</sup> ~~were~~ <sup>been</sup> each very different from the other--pioneering Saemoonan, aristocratic Yun Dong, and the lowly Church of the Dutchers, ~~but~~ they felt so completely one in Christ that they came together as one body on Sunday afternoons for a united service. In 1903 they went even farther, electing two Korean elders to represent and serve all three congregations. 13

As we leave 1967 our prayer for the New Year is that by the power of the Spirit we may recapture some of that sweet spirit of unity which the church once had in Christ in Seoul.

Respectfully submitted,

*Sam Moffett*

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Jan. 5, 1968

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New Missionaries. It was a joy to welcome six new missionaries to Seoul during 1967: the John Santingas, Gerald Nashes, and Eugene Smiths. Our morale has also been lifted by the stimulating presence of four parents whose interest in their families has overflowed into active participation in the work of the station: Mrs. Stuart Robinson (mother of Courtland Robinson) in landscaping at the seminary and Foreign School; Mrs. Samuel Shoemaker (mother of Sally Robinson) in work with prayer groups, and Dr. and Mrs. Lutz (Carol Underwood) who never really left us.

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1. General Report of Seoul Station of the Presbyterian Mission 1898-1900 (Seoul, Meth. Publ. House, 1900 - 24 pp.)
2. Ibid. p. 12 f. 3. General Report of Seoul Station of Presbyterian Mission 1900-1901 (Seoul, Meth. Publ. House, 30 pp.) p. 9
4. Minutes, General Assembly of the Presb. Church of Korea 1967 (Che 52 Hwei Janghwei Pogosu) (Seoul, Presb. Ch. Kori) pp. 29-33
5. General Report.. 1900-1901. op. cit. p. 23 f. and statistics
6. General Report.. 1899-1900. op. cit. pp. 7, 23.
7. General Report.. 1900-1901. op. cit. statistical insert. (8). General Report.. 1899-1900 op. cit. p. 5
8. General Report.. 1900-1901. op. cit. p. 13 (Miss Snook). (10). Ibid (Miss Snook) (11) Report of W. G. Underwood & Mrs. Underwood for the Year ending July 31, 1900. (Seoul, Meth. Publ. Hse. 28 pp.) p. 3; Genl. Report.. 1899-1900. op. cit. p. 20
12. Annual Report of Seoul Station to the Korea Mission.. 1905. p. 35 (Mr. & Mrs. Peckers)
13. General Report.. 1900-1901. op. cit. p. 15 (Mr. Welton)
14. General Report Seoul Station 1903-1904. (Seoul, M. P. H. 46 pp.) p. 8

Respectfully submitted,

Samuel Hugh Moffett

January 5, 1968

Yonsei 5,369 (4,264 male; 1,105 female; 2,396 kn)

Songsil

Seoul Women's

Kyungsun 2,070 students (1,640 kn)  
 Tae Kwang 2,212 students (1,325 kn)  
 Songsil 2,573 " (1,762 ")

Chungsin 2,513 students (1,250 kn)  
 Seung Eun - 6,040 (100 college jr.; 2,400 H.S.; 2,700 M.S.; 840 primary)  
 Po Song 1,950 students (975 kn)  
 In Song 1,800 students (1,080 kn) (400 H.S., 600 Jr. H., 300 primary)

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"Although they had been badly mauled, some Communists fought extremely well. But the large scale attacks made the Communists extremely vulnerable to allied power," he said. Westmoreland was on a three-

South Korean White Horse Div. headquarters at Ninh Hoa, hailed the victories of the Korean forces and said the best compliment was that the Communists "fear, respect and avoid" them.)

## State Dept. Shows Captured Viet Data

The Washington Post

WASHINGTON — The State Department has released a new batch of captured documents designed to show that North Vietnam originated, supports and runs the war in South Vietnam.

Officials said that a working paper summarizing the evidence and drawing conclusions had been prepared after a request by Rep. Frank E. Evans (D-Colo.) who put it in the Congressional Record.

However, the release came after the North Vietnamese representative at the Paris peace talks, Xuan Thuy, denied the American contention of Hanoi's aggression against the South.

One of the newly released documents, apparently a notebook of a high-level communist political cadre which was captured in early 1966, indicates that the Hanoi leaders were contemplating armed struggle in the South as early as 1958.

Infiltration on "a substantial scale began in 1959," the working paper says, but until late 1963 most of these men were southerners who had gone north after the 1954 Geneva Accords temporarily divided the country. Hanoi began active supply of weapons to the South in 1961, the year after the National

Liberation Front was set up "to give the appearance of local leadership" in the South.

The paper says that the evidence does not support the contention of some war critics that North Vietnamese regulars were sent south in response to American bombing of the North. Rather, it contends, "U.S. actions were in response" to the North Vietnamese buildup in the South.

An attached table lists the dates on which 27 different North Vietnamese regiments left the North and arrived in the South. The first, the 95th Regiment, is listed as leaving the North in October, 1964, and arriving in the South in December. The systematic bombing of the North began in February, 1965.

The last regiment listed, the 174th, was reported to have arrived last June. Subsequent infiltration is said to have "continued at a very substantial rate but it will be some months before comparable figures for the year can be compiled."

The working paper's conclusion is that "the evidence appears conclusive that the North was the driving force in bringing about the conflict from 1959 onward and in raising it to its successive dimensions at all stages.

Vietnamese Vice  
Premier-designate  
Saigon.

## Report To Help

SAIGON (AP) —  
signate Tran Van  
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VIETNAM: A Korean Perspective  
Sam Moffett  
December, 1967

It must be admitted, first, that in general the Korean Christian approach to the Vietnam question is not on the theological but on the secular and pragmatic level. This should not be too surprising, however. Korea has felt the cutting edge of communist expansionism too recently to take a relaxed, philosophical approach to the problem. To Koreans, it is not theory but a matter of life and death. The most frequent rejoinder heard here, for example, to Japanese Christian attitudes on Vietnam is simply, "But they have never had to live under communism."

Feeling that any threat of further communist expansion is a direct threat to Korea's freedom, the country reacts accordingly. Even the opposition party's reluctance to increase Korean troop commitments to Vietnam is based not on opposition to the war but on the fact that pressure is increasing along Korea's own border and that therefore further dispatch of troops might weaken her own defenses. Under conditions of such tension, arguments against the war become strangely unconvincing, and the merest hint of American withdrawal sends shock waves through the country. The domino theory may not be convincing to the remotest dominos, but it is very real to those who stand exposed at the head of the line.

Let me therefore list first, and somewhat haphazardly some points of Korean disagreement with other positions and statements on Vietnam; then outline a few points of agreement; and finally comment on the Korean theological perspective as it affects the church's attitude here to Vietnam.

I. Points of Disagreement.

Based on ~~several~~ years of listening to what I can pick up of Korean attitudes, let me suggest how a Korean Christian might react to some current statements abroad about Vietnam (and if these sound too much like my own reactions, I'll confess I cannot always distinguish between the two).

1. ("We oppose the war in Vietnam," says the Comm. of Returned Peace Corps Volunteers, "because it destroys in one developing country what we have worked so hard to build up in others"--schools, bridges, hospitals, etc.) Korea replies: don't be so short-sighted. In the long run, the war in Vietnam may be the only guarantee that the smaller nations of Asia will be left free for development. What are schools without academic freedom? What is life without human dignity? Korea owes its own social and economic development--so startling in the past five years--largely to the umbrella of security which the American presence has raised over East Asia.

2. ("But it is a myth," says a voice from Japan, "that American withdrawal from Vietnam would mean the victory of the forces of tyranny and aggression against the forces of freedom.") Korea replies: communist tyranny and aggression are no myth. We know. We have suffered under them. As for the forces of freedom, we are quite aware that freedom is far from pure in our "free Korea". But which is the more dangerous myth? That freedom must be defended against tyranny? Or that since freedom is never unadulterated, and tyranny is rarely total, we cannot distinguish between the two, and need do nothing?

3. ("We oppose the war in Vietnam because it undercuts democratic ideals," says the Comm. of Returned Volunteers.) Korea replies: And what, may we ask, does communism do to democratic ideals? Wars, at least, end. How many generations must we wait for communism to allow any measure of democratic self-determination?

4. ("America is supporting a military clique in Vietnam against a relatively popular movement for national unity," says Japan.) Korea replies: You may be right, but it doesn't look that way from here. The Vietnam government is military--that does not shock us in Asia in time of war--but at least it is legal and elected and internationally recognized. We cannot accept the oversimplification that the war is simply militarists against nationalists, nor do we think the Vietcong are quite as popular as you suggest. The only careful study yet made of the Vietcong puts actual political support of the NLF at ~~pm;u~~ 10%. Thich Tri Quant, the radical Buddhist who is no lover of America, when asked what he thought of the Vietcong, said, "People try to separate the North Vietnam communists and the South Vietnam communists. No such separation exists. They are both communists. And...as a religious man, the ideology they possess is much more dangerous than the guns they possess."<sup>2</sup> Shortly before his death, Bernard Fall, who found more and more support for Saigon the longer he stayed in Vietnam, conceded that the anti-communist segments of the population (Hoa Hao Buddhists, Gao Dai Buddhists, Catholics, montagnards, and "Vietnamized" Chinese) were a majority in the country.<sup>3</sup> And more recently Howard M. Moffett listed ten dominant political forces in the Saigon orbit, and pointed out that to the peasant mind the popularity of one side or the other turns on such "unglamorous issues as determining who are the bigger thieves, ARVN soldiers who steal their chickens, or the Viet Cong who tax a third of their rice crop."<sup>4</sup>

5. ("We oppose the war in Vietnam because its anti-communist rhetoric obscures the fact that the basic division today is between rich and poor, not communist and non-communist," say the Volunteers). Korea replies: the rhetoric of the Volunteers, in turn, obscures the fact that this world is far more complex than they seem to realize. There are many divisions in the world, and the division between rich and poor is only one of them. It is either ignorance or wilful deception that tries to paint the incredibly complicated Vietnam situation in any two-tone pattern, whether it be that of rich vs. poor or communist vs. non-communist, and ignores the rest of the spectrum of division there: race, region, religion, city and country, kin and non-kin, educated and non-educated. But even at the isolated level of the division between rich and poor, Korea points out that the communists in Asia have been singularly less successful than non-communists in making poor countries richer.

6. ("We oppose the war in Vietnam because it renders difficult, if not impossible, domestic efforts to eliminate poverty and assure the civil rights of all U.S. citizens," say the Volunteers.) Korea replies: that it is profoundly grateful that such Americans turned so isolationist and selfish after the Korea war and not before.

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1. See Douglas Pike, The Vietcong, and his article in The Reporter, February, 1966.

2. Quoted by David Little in Reflections, vol. 64.1, Yale Div. School

3. Vietnam Witness, p. 345

4. Howard M. Moffett, "Vietnam: Reporting the Cool-Medium War" in the Yale Alumni Magazine, October 1967.

7. ("We oppose the war in Vietnam because it brings us closer to an all-out war with China or Russia..") Korea argues precisely the other way, that the U.S. action in Vietnam, by its carefully measured response to the communist tactic of guerilla warfare, is the best insurance we have that the war will stay measured and limited.

## II. Points of Agreement.

The above points of disagreement should not be allowed to obscure the fact that there are many, many points on which we in Korea would agree with those who oppose the war. I will mention only three:

1. We agree that war is agony and hell, and we long for peace. Koreans may take pride in their part in the war, feeling that they are repaying a debt to those who helped them in their own wars of liberation, and that their country is at last a mature member of the family of nations. Some may even secretly long for continuing war profits. But Korea's Christians pray earnestly and sincerely for peace. They know what war is like better than most Americans.

2. We agree that the problem of Vietnam is not going to be solved by military victory. The basic problems are social and political and personal. Our difference at this point is that we feel it cannot be solved without the military, either.

3. We agree that no easy solution is likely to be found. Many here are tempted by the simplicistic solution of escalation and quick victory; and almost none by the equally simplicistic solution of withdrawal. But on reflection, most here will admit that some Korea-type compromise will have to be accepted. One area of difference is that we in Korea do not put much faith in negotiations with communists except from a position of strength, which will require continued military pressure.

## III. Theological Assumptions:

As pointed out above, there is little discussion on a theological level of the issues in Vietnam here. There is, however, probably a theological concensus, conscious or not, which underlies the attitude of Korean Christians toward the war. In terms of the three classic Christian attitudes to war it could be described as follows:

1. A rejection of pacifism. This is due, in part, to the fact that they have never thrown away their Old Testaments, and partly to their tacit acceptance of the Niebuhrean dictum: "Love without power leaves the world to power without love." An unfortunate corollary of this rejection is that rightly or wrongly they will not listen to pacifists telling them how to run a war.

2. A touch of the crusade spirit. Korea is far more vulnerable to this extreme than to the pacifist extreme. A holy war in defense of freedom against tyranny and conspiracy has a powerful, dramatic appeal. Church groups are easily stirred by reports of whole companies of Christians in the Korean divisions in Vietnam, and take pride in the fact that Korea's Commanding General in Vietnam is a Christian. They have no roots in Western Church history with its sobering reminder of disillusionment with the crusade as the way to save the world.

3. A concensus that Vietnam is a just war. The Korean church is essentially Augustinian in its acceptance of the possibility that though war is always a tragedy, some wars may be justified. No amount of argument will ever convince them that the Korea war was unjustified, and despite

all the differences between that war and Vietnam, which we recognize (see my editorial in Presbyterian Outlook, "Korea and Vietnam: A Contrast"), Korean Christians are nevertheless satisfied that Vietnam also fulfills the classic conditions of a "just war". (See David Little, "Is the War in Vietnam Just?", Reflections, Yale Div. School, Nov. '66). The real question is no longer "Why?", but "How?".

--Sam Moffett  
Seoul, Korea  
Dec. 28, 1967

(Please bear in mind that these generalizations on what I label so dogmatically "Korea's reactions", are only generalizations, and it would not be hard to find Koreans who would take exception to them. They do, however, in sum, represent the vast majority of Korean opinion so far as I can find it.)

(C)

PERSONAL REPORT, SAMUEL HUGH MOFFETT  
For the Year June 1967 to June 1968

The high point of the year 1967-68 in my assignment at the Presbyterian Theological Seminary was the graduation on Dec. 15 of the first recipients of the Th.M. degree from the new Graduate School. Four of the five candidates successfully completed the two-year program. The new academic year opened in March with ten students in the Graduate School, and with applications received from as far away as India and Japan.

Total seminary enrollment is 232, of ~~which~~ whom 51% (117 students) are college graduates. My courses, in addition to the administration of the Graduate School program, are Presbyterian Church History, History of the Church in Asia, and History of Church History. As a member of the Korean Society of Church History I am helping with the publication of an edition of the Minutes of the Presbyterian General Assembly (1913-1958) prepared from rare manuscript records which were almost lost during the Korea War. Also in the field of history, I have enjoyed an extracurricular incursion into the field of secular Korean studies this year as President of the Royal Asiatic Society, Korea Branch.

My major committee responsibilities have been membership on the Board of Yonsei University (since 1956), which celebrated its 82nd anniversary this year, and on the Board of Foreign Missions of the General Assembly of the Korean Presbyterian Church, of which Dr. Han Kyung-Chik is chairman. It has been a heart-warming experience to see for myself how seriously the Korean church still takes its responsibility of missionary outreach--a duty which it was among the first of the younger churches to assume. It now supports 18 missionaries, in six countries (Thailand since 1956; Taiwan 1949; Mexico 1966; Brazil 1967; Vietnam 1968; and Ethiopia 1968). Two countries were added this year, Vietnam and Ethiopia, the latter in response to a personal request from Emperor Haile Selassie I on the occasion of his state visit to Korea in May. This will be the church's first outreach to the continent of Africa.

Other responsibilities include membership on the Boards of the Korean Bible Society, the Christian Literature Society, Soongsil Middle and High School, and Seoul Union Church, as on the the assistant pastors.

Unexpectedly I was called upon to spend April in the United States for a stimulating month of conferences on evangelism sponsored by Presbyterians United for Biblical Confession. My subject was "The Biblical Background of Evangelism". I am atoning now for my absence from the field by a three-month's draft as Acting Commission Representative, in the absence of Dr. Stanton Wilson. But after returning with relief to stable Korea after four tense weeks in riot-torn, assassination-shocked America, I am no longer quite so sure which is the mission field. But of one thing I am sure, God has called me to Korea, and I know of no place where the opportunities are more challenging.

Respectfully submitted,

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PRESBYTERIAN THEOLOGICAL SEMINARY REPORT, 1966  
(for the year 1967)

The Presbyterian Theological Seminary, which last year graduated only 45 seniors, has now nearly completed its adjustment to the academic upgrading of the past few years, and this December graduated a more normal class of 78. 32 were ~~new~~ in the B.D. course for college graduates, 27 in the Th.B. course for high school graduates, and 19 in the special course. Kyungpung College had the highest number of alumni in the senior class with 6, followed by Seongsil 6, Yonsei 5, and Dojeon 2. 39 of the seniors will enter the pastorate, 6 the chaplaincy, 3 are teaching, and 5 will do further study. The total student body numbered 111.

The faculty, under President Il-geun Kay, has been strengthened by the return of Dr. Chang-han Park with a Ph.D. in New Testament from Princeton. His Old Testament Department, however, has been seriously curtailed by the return to the United States of Dr. With-ahm. The new, John Brown of the Australian Mission has very competently taken his place on a part-time basis. Dr. Thomas Linster, as usual, has carried the major weight of missionary teaching at the seminary. Dr. Samuel Moffett is Dean of the Graduate School which this year granted its first five Ph.D. degrees and which has received requests for admission from as far away as Japan and India. Mrs. Linster and Mrs. Moffett and Dr. Allen Clark have also represented the mission on the faculty, part-time.

Indication of the seminary's increasing stature in Asian theological circles was the election of its Dean, Dr. Jong-shun Rhee as general secretary of the newly-organized North-East Asia Association of Theological Schools. Foundation grants received from the Theological Education Fund for a study of Presbyterian Theological education in Korea, and from the World Presbyterian Alliance for a definitive Korean translation of Calvin's Institutes are a further recognition of wider recognition of the faculty's capabilities.

The seminary is celebrating its seventh year on the new 10-acre campus with some important additions to its building facilities. A gift of \$30,000 from Mr. and Mrs. J. A. Mattick has it possible to begin construction of the urgently needed women's dormitory. It will house 30 women from the seminary's Dept. of Christian Education. The final settlement of property disputes with the Pandoing (NAE) seminary enabled the seminary to sell some city property and erect a handsome new residence for the president which will be completed in March. The library, also, continues to grow and has passed the 10,000 volume mark.

But in the midst of progress, insistent challenges and questions remain. How can we best combine the new American-pattern B.D. course for college graduates with the old American-pattern course for high school graduates? How can we coordinate our efforts in Korea's regional seminaries with our higher level program? Can we raise standards without losing the evangelistic zeal that is the old seminary's priceless heritage. How can we meet the challenge of the the secular, industrial city that is closing in around us? An important part of the whole future of the Korean church depends on the seminary's answer to such questions.

Respectfully submitted,

Otto DeCamp (by S.H.M.)

## YONSEI UNIVERSITY

~~It seems to be customary to present reports to Annual Meeting glowing with optimism~~

It seems to be customary for reports to Annual Meeting to have at least a bright fringe of silver, no matter how dark the times, and to glow with optimism ~~with~~ over the most routine situations. The result is that when things are really glowing, it is tempting to be over enthusiastic. This year at Yonsei University the temptation is great: there ~~is~~ a lot to be enthusiastic about.

By far the most important event of the year was the re-election of Dr. Tae Sun PARK to a second four-year term as President. There was considerable evidence of ~~politicizing~~ <sup>politicizing</sup> by various parties who hoped to unseat him, but in the ~~next~~ event he was overwhelmingly ~~re-elected~~ re-elected. Under his increasingly confident leadership the quality of the university continues to rise steadily.

The new year also brought changes in the composition of the Board of Directors as some ~~of~~ long-time members were replaced by younger men. ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~university~~ <sup>university</sup> Although there has been general harmony on the Board and the changes should normally increase that harmony, there is strong pressure to increase ~~university~~ representation on the Board - largely at the expense of the denominations or missions. Particular targets are the Australian Presbyterian, ~~and~~ Southern Presbyterian ~~churches~~ and Anglican churches.

In this world of demonstrating students, we are grateful that there were no demonstrations at Yonsei this past year, although it would be a rash person who would predict such peace for the future.

On the material side, the university has completed the beautiful new Student Christian Center, with the generous help of the Fifth Million Fund. Already in heavy use, the building is filling a deeply felt need in the life of the campus. Dr. Peter VanLierop has been appointed Director of the Center,

Yonsei - 2

and in cooperation with the Dean of Students and with the Chaplains is instituting a ~~various~~ meaningful ~~and~~ guidance program. In addition, the university has built a new College of Home Economics building, has almost ~~finished~~ finished a building for the College of Business Administration, and has been given a major grant by the German churches for a new home for the College of Engineering.

Examination through right remained at day

Excellence in the past three years has increased and with the  
Freshman enrollment has remained steady for the past three years, but  
past increases have brought the first graduating class of over 1,000 this  
February. For the new year starting in March the Ministry of Education  
has approved the addition of three new scientific departments, raising  
the freshman class to 1,500. Despite the National Qualification  
Examination, limiting the number allowed to try for college, there was a  
4 to 1 ratio of applicants to places this month.

One significant new development is the opening of the Urban Affairs Institute. Under the direction of one of the ablest younger professors, Dr. Chong Myon RO (an Elder both in the USA and the Korean Presbyterian Churches, and General Secretary of the Presbyterian Laymen's Movement) the Institute is initiating a variety of action programs to bring the university and the church into the heart of the life of the city. The United Presbyterian Church has made a generous grant to help the work get started, and has sent the Rev. Herbert White, who has had many years of experience in inner-city problems, to be Dr. Ro's Associate. A happy side effect is that Mrs. White, who has her Doctorate in English literature, is teaching full-time at Yonsei in the Yonsei English Department.

Chapel is held four days a week, with one attendance a week compulsory for all. In addition, all freshmen are required to take six hours of "Religion" (One semester of Bible and one semester, ~~an acceptable doctrinal~~ introduction to Christianity).

Yonsei 43

The annual Faculty Retreat this year took as its theme, "The University and the Future of Korea", and was attended by 140 participants, the greatest number yet. All feel that this is one of the most important events on the school calendar, bringing not only new insights, but also new strength to the feeling of unity on the campus.

The medical center is still plagued by a lack of firm direction and a vision of the future. A new private patient wing has just been completed, and it is anticipated that income from this will provide additional support for medical education and charity medical care. The latter, though in many ways inadequate, and although usually limited to remitting part of a patient's bills, nevertheless amounted to \$75,000<sup>000</sup> (approx \$270,000) in fiscal 1968, 10% of the total budget for the hospital. ~~xxxxxxxxxxxx~~  
~~xxxxxxxxxxxx~~

We are grateful to God for this great institution and pray that it may continue to serve His Kingdom in the land of Korea.

Respectfully Submitted

Samuel H. Moffatt  
February, 1969

S.A. Miffett to Murch -

Why P.Y. as center. Because NW Kreams of a  
revolutionary spirit. Will accept new ideas.

Understand - Seoul is central.

Confirmed by Dr. H.G. Holdcroft.

Union Institutional Report  
Yonsei University

United Presbyterian  
Mission Meeting  
January 9, 1968

1967 marks the birth year since the union of the former Severance Union Medical College and Hospital with the former Chosen Christian University to form Yonsei University. Though the unification has not always been smooth, the mutual benefits and enrichment have been significant. The Severance side of Yonsei University has benefited by the expansion into a medical complex which is considered the largest private medical center in the Far East. The medical staff has been given the opportunity for further research, and stimulated by the chance to obtain the Doctor of Medical Science degrees, similar to a Ph.D. degree in medicine. A dozen or more have been securing this degree yearly the past few years and it has promoted a tremendous amount of original research in medical science. The University as a whole has benefited by the medical facilities provided on its campus and its general extra-curricular through its medical center which now is reputed to be the best medical school in Asia, according to Dr. Gerson of the China Medical Board. It was rated 17th among 100 medical schools in the national medical qualifying examinations of graduates seeking entrance into the United States for advanced training in medicine.

The President of Yonsei University, Dr. T. H. Park, has outlined some immediate and some long-range plans for Yonsei University in his New Year's message printed in the University's weekly newspaper. Long-range plans are to be completed in 1980. The 15th anniversary of the University. Plans call for the strengthening of its Christian mission and academic atmosphere and for increased expansion of its facilities and its services to the campus and community at large.

1. Expansion of its Facilities

This past year has seen the dedication of a beautiful new class room building for the nursing school, and ground breaking ceremonies were held for the proposed three-story laboratory building of the College of Home Economics. The funds are provided by the Council of German and the Methodist Board of Missions, Women's Division. Two more building programs are in process: A six-story building school of Business Administration, financed by its own students, and the beautifully constructed new Student Union Christian center, toward which the 50 million dollar fund has given 10,000 one fourth of the amount for the construction of the three-story first unit building, with prospects for two more stories in the future. A new engineering building is planned with anticipated funds from the German Evangelical church. The dairy farm is to be moved from its 11-acre site to a 24-acre site near the Seoul Foreign School, alonging its program and facilities. This year will also see a new entrance gate and other roads on its campus to be constructed in 1968.

In the medical complex a new wing is being erected, presently sitting at five stories, but is being raised to ten stories, and in the total bed capacity eight hundred. This new wing is to provide better first class patient accommodations and thereby increase the income, and add to the charity project. This past year the medical administration had aimed to give charity care to as many as possible, from 1% of its budget. This was only possible the first half of the year, which ended with a 1% charity budget of about \$150,000.

2. Expansion of its Services to Church and Community

Beginning with the United Graduate School of Theology the University is promoting greater services to the church and community at large through its professional graduate school programs. In 1964 the United Graduate School of Theology was established and has been serving the church at large in continuing education through special courses, institutes and seminars in various ministries of the church's mission and has

been a means of raising standards of theological education in Korea. In 1965 the graduate school of Business Administration was founded to serve the business community by offering courses both for credit and for further training in business management. Many bankers, generals, and others from various areas of the military and industrial world are attending these courses, held in the evening. They have themselves raised the money for the new graduate school of business administration building, presently four stories, but eventually six stories. In 1966, likewise, a graduate school of Education has been established, also meeting at night, to give further education to teachers of high schools. In 1967 the charter was granted from the Ministry of Education for a Dental School. Plans are for the establishment of a graduate school of Public Administration for the further training and development of public officials.

It has been felt by many that, as Yonsei University is a Christian school, it could not afford to neglect the rural needs of Korea. It has, therefore, started an Agricultural Development Institute, offering a one year's training in agriculture, emphasizing, among other things, which has been given government priority in planning for rural economic development. This institute was created in 1967 and was accredited by the city government of education.

#### 3. Raising Training of the Academic Atmosphere

Dr. Park stated in his New Year's message that he would like to create a more academic atmosphere on the campus. He is forming a committee which will plan the promotion of scholarly activities. To this end the President is hoping to raise funds to aid professors to do individual research. The United Board and the China Board have granted \$25,000 last year (1967) to the medical school for research work and equipment which is needed toward research. Similar grants should also be available for the other disciplines in the University. The President has also inaugurated a plan for an overall study at each here on the campus by allowing professors (not the Associate Professor rank up to) study in the graduate school in their field of specialty toward a Doctor's degree.

#### 4. Strengthening of the Christian Atmosphere and Witness

Ten years ago the University had one chaplain and the Yonsei Union College and Hospital had one chaplain. Today the Chaplain's office has been enlarged to a staff of sixteen persons. The main campus has three chaplains, the hospital has two chaplains and three bible women who are graduates from Seminary. The Medical School has a chaplain and the graduate school of business administration also has a chaplain, while the Chief Chaplain is also chaplain of the Graduate School of Education. In addition to these there are two missionaries who serve as associate chaplains, a University Pastor and three graduate student assistants. The chaplains are variously responsible to colleges for special pastoral care as needed. There is daily chapel at the main auditorium and at the medical school auditorium and separate chapel hours for the staff and the other laborers on different hours scheduled each week. Each department of the hospital has its own worship scheduled. Both the University and the hospital and the medical school have their separate religious emphasis weeks and retreats. Each student is required to take a two-semester course in religion and Bible.

Though the chapel hours provide a sense of community spirit, to be sure, a center for community life has long been lacking. But finally, this coming Founder's Day, a new Student Union Christian Center will be dedicated and opened, providing a home for relaxation and dialogue for thousands of commuting students, since there are no dormitories in sight in the foreseeable future at Yonsei. There are plans for a faculty christian fellowship and also a possible coffee house type of ministry.

The building will house a counseling center as well.

This opportunity to create a center for Christian Community at Forth is a fitting climax to the persistent efforts of residents here to make the University more Christian in all its departments and outreach.

Respectfully submitted,

Samuel H. Moffatt

PRESBYTERIAN THEOLOGICAL SEMINARY: 1968 REPORT

School opened on March 6 into a year that was to see dramatic physical progress in ~~the~~ campus improvement and financial support, some academic advance, and a late, rather mild entry into the world of student unrest. Total enrollment was 225, of whom 106 were in the B.D. course (for college graduates), 51 in the special course (for graduates of regional seminaries), and 60 in the Christian Education course (~~and then~~ for girls graduated from High School). There were eight students enrolled in the Th.M. course at the Graduate School. The total number of college graduates was 114, or 50%, ~~compared to~~ ~~last year~~.

Of the 11 <sup>three</sup> full-time professors on the faculty, ~~two~~ were missionaries, Dr. Francis Kinsler, professor of New Testament, and Dr. Samuel H. Moffett, Dean of the Graduate School, from our mission, and Miss Dorothy Watson, <sup>teach</sup> professor of music, from the Australian Presbyterian Mission. Part-time teachers from our mission included Mrs. Dorothy Kinsler, Mrs. Samuel Moffett, ~~and~~ Mrs. Courtland Robinson, <sup>and Mr. Richard White who has lectured on church and missions.</sup> ~~Dr.~~ David Hay, on sabbatical leave from Princeton Theological Seminary, was welcomed in September as Visiting Professor of New Testament, under the auspices of the Southern Presbyterian Mission.

Two new buildings have greatly improved the appearance and efficiency of the campus during the year. One is a handsome residence for President Il-Sung Kay, financed by the seminary. The other is the urgently needed Women's Dormitory, for which \$40,000 had been pledged in the Fifty Million Fund. Thanks to a generous gift from Mr. and Mrs. Frank Shattuck, of Neenah, Wisconsin, advance construction was made possible, one floor has been completed, and some 37 girls are already in residence.

Even more encouraging, perhaps, than the development of the campus has been a dramatic rise in the level of the Korean church's stewardship responsibility for its seminary. In 1965 Korean church support was only 5% of the budget; in 1966 11%, but last year (1967) the church raised 29% of the seminary's total operating budget of \$46,200 (excluding capital gifts). The seminary's subsidy from the three cooperating missions is now only 33% of the operating budget, as compared to an average of 60% in the nation's other accredited seminaries. (see chart appended) We rejoice to see that the church in Korea which has been noted for its congregational self-support, is now enlarging its vision to undertake the ongoing support of its central theological institution.

Without continued spiritual and academic progress, however, such physical gains will be made in vain, and in this respect 1968 has been disappointing. Faculty divisions over the emotional issue of conditions for reunion with the Hap-dong (NAE) Assembly spread to the student body. This, added to smoldering discontent with faculty and administrative leadership led to a student strike which forced post

Seminary - 2 2 2 2 2 2 2

ponement of examinations and graduation. Tensions, however, have subsided, and it is to be hoped that some recent progressive and imaginative faculty plans for curriculum revision, for a Continuing Education Program for ministers, and for an Institute on Mission in Asia, will bring a new spirit of purpose and fellowship and unity to the seminary family.

Respectfully submitted,

PRESBYTERIAN THEOLOGICAL SEMINARY: 1968 REPORT

School opened on March 6 into a year that was to see dramatic physical progress in ~~the~~ campus improvement and financial support, some academic advance, and a late, rather mild entry into the world of student unrest. Total enrollment was 225, of whom 106 were in the B.D. course (for college graduates), 51 in the special course (for graduates of regional seminaries), and 60 in the Christian Education course (~~and~~ for girls graduated from High School). There were eight students enrolled in the Th.M. course at the Graduate School. The total number of college graduates was 114, or 50%, compared to % last year.

Of the 14 full-time <sup>teachers</sup> professors on the faculty, <sup>three</sup> two were missionaries, Dr. Francis Kinsler, professor of New Testament, and Dr. Samuel H. Moffett, Dean of the Graduate School, from our mission, and Miss Dorothy Watson, professor of music, from the Australian Presbyterian Mission. Part-time teachers from our mission included Mrs. Dorothy Kinsler, Mrs. Samuel Moffett, and Mrs. Courtland Robinson. Dr. David Hay, on sabbatical leave from Princeton Theological Seminary, was welcomed in September as Visiting Professor of New Testament, under the auspices of the Southern Presbyterian Mission.

Two new buildings have greatly improved the appearance and efficiency of the campus during the year. One is a handsome residence for President Il-Sung Kay, financed by the seminary. The other is the urgently needed Women's Dormitory, for which \$40,000 had been pledged in the Fifty Million Fund. Thanks to a generous gift from Mr. and Mrs. Frank Shattuck, of Neenah, Wisconsin, advance construction was made possible, one floor has been completed, and some 37 girls are already in residence.

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Seminary - 2 2 2 2 2 2 2

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Respectfully submitted,

operating churches (Australian, Southern and United Presbyterian) remained the same, at about \$15,300 a year. Receipts from student fees increased substantially in amount, but their percentage in the total budget declined from 36.6% in 1965 to 33% in 1967. What made the urgently needed increase in the budget possible was that the Korean Church at last squarely faced up to its Christian responsibility for supporting its own seminary, and raised its contributions from a mere \$1,540 in 1965, to \$4,220 in 1966, and then to a remarkable (for Korea) \$13,545 in 1967, a figure which now almost matches the mission subsidy.

The percentage break-down of receipts is as follows:

<u>Op. Budget</u>	<u>From:</u>	<u>School funds</u>	<u>Student fees</u>	<u>Missions</u>	<u>Kor. Church</u>
1965 \$30,900		2.9%	36.6%	55.5%	5.1%
1966 39,000		9.0%	32.3%	47.7%	11.0%
1967 46,200		4.8%	33.0%	33.1%	29.1%

We rejoice to see that the church in Korea which has always been self-supporting congregationally, is now enlarging its vision to undertake the ongoing support of its Christian institutions. Your gifts have been a catalytic agent in this process, stimulating both the faculty and the Board of the Seminary to study the bases of our financial support in new and more realistic ways, and challenging the church to measure up to its Christian responsibilities. We are all profoundly grateful.

Eileen joins me in wishing you both a very Merry Christmas.

Cordially yours,

Sam and Eileen Moffett

PERSONAL REPORT, June 1968-69

Samuel Hugh Moffett

~~From June~~ June 1968 to June 1969 <sup>f</sup>-has been a good and satisfying year, ~~for me personally~~. There have been, of course, the usual frustrations, and a few unusual ones. There have been no spectacular signs of a Christian break-through in Korea, though for the first time the number of Protestant adherents has passed the two million mark, and there are ~~at~~ <sup>in</sup> here and there of improving relations between our divided churches. It has been a joy to be able to preach ~~again~~ in this year in churches and institutions both of the ROK and NAE Presbyterian denominations. And only recently I was startled by a personal plea from a moderator of one of the more virulent McIntyre splinter-groups for help in escape from the ecclesiastical trap of the ICCO.

At the seminary, where I am Dean of the Graduate School, we have been gratified at signs of a wider kind of reconciliation. Among the nine candidates for the Th.M. degree this year we received our first Japanese student, a graduate of Tokyo Union Theological Seminary. Partly as a result of this, I am teaching a new course this semester, the History of the Church in Japan. I also have courses in History of the Church in Asia, and History of Presbyterianism, and as a result of improving inter-seminary relationships, I have a course at the Yonsei United Graduate School of Theology on the History and Expansion of the Nestorian Church in Asia. The result is ~~that I have~~ a fuller class schedule than ever.

There has been no corresponding reduction in Board and Committee responsibilities, with the consequence that too often, as on one day this week, two Boards and a seminary class were all claiming the same hour of my time. My Board commitments include: Yonsei University, Soongsil College, the Korean Bible Society, the Christian Literature Society, Soongsil High School, General Assembly's Board of Foreign Missions, the International Relations Committee of the N.C.C., the Chun-Puk area D.C.W., and the Advisory Council of the Chinese Churches in Korea.

A number of extracurricular duties have broadened my horizons and enriched my spare-time hours, notably, the Presidency of the Royal Asiatic Society, Korea Branch, in 1968; and a two-month evening course on Far Eastern History taught for the University of Maryland. Even more challenging was the ten-day Asia South Pacific Congress on Evangelism held in Singapore last November. It was a wholesome reminder that ~~we work~~ <sup>small</sup> Korea is only one <sup>small</sup> part of a continent which, ~~though it~~ holds 57% of the world's people, <sup>is</sup> only 3% Christian.

Respectfully submitted,  
Samuel Hugh Moffett

PERSONAL REPORT OF Eileen F. Moffett  
(1968-69)  
Seoul, Korea

This year has brought change in my activities to a certain extent. I have, for the first time, taught a class at Seoul Foreign School twice a week, tenth-grade Bible. In addition I have had the privilege of advising a young high-school graduate from U.S.A., who is here in Korea under the International Christian Youth Exchange program. She was one of two selected to switch from a Korean high school program to a university curriculum at Yonsei. This program is becoming more flexible in implementing its regulations in Korea, for which I am grateful.

Seoul Woman's College, where I am a member of the Board, continues to be the only full residence college in Korea. Dr. Koh, the President, recently moved into a new President's residence on campus. The school continues to emphasize practical education and all girls must spend time taking care of the farm and livestock. I also serve on the Board of Posung Girls' high school but have only been on long enough to attend one Board meeting.

I continue some part-time language study and am thankful for the assistance given to enable us to do this. Just as the study of Chinese characters in public schools is about to be abandoned, I am beginning to take it up. Such is the perfidious nature of the human will!

It has been a year full of ~~as much~~ for which to be grateful. ~~My highest wish, however, is that I could be more committed to the directive will of God. It is the only hope for me. I could soon be someone of great interest here.~~

Respectfully submitted,

Eileen F. Moffett,  
(Mrs. Samuel H.)

## ANNUAL NARRATIVE SURVEY REPORT

KOREA 1969

The Christian mission in Korea in 1969 continued on course and at good speed despite the wrenching social and economic changes that have catapulted the nation in a few decades through revolutions that took centuries to complete in the West. "A farmer on the superhighway" is how one of our Methodist colleagues describes Korea today.

1. Politically the nation is stable. Like many of the emerging military regimes in Asia, Korea's ex-army rulers have proved more progressive than reactionary and are probably more liberal than the population as a whole. Academic circles complain of some repression of freedoms, and students are watched carefully to guard against the kind of academic chaos that has crippled Japan for two years. But there is a strong and articulate opposition press, and in the field of religion freedom is unfettered and opportunities unlimited. Prospects seem good for more rather than less democratic freedoms with the appointment in November of an active Christian to the Cabinet as head of the powerful Central Intelligence Agency.

2. Economically the boom continues. This is most dramatically visible in the expanding network of super-

highways, and the upward thrust of the skyline of Seoul which is now one of the world's ten largest cities (population over 4,600,000).

Korea's gross national product (GNP) is rising at one of the highest rates in the world. In the four year period prior to 1966, India's average increase was 3.1%, and the U.S. 4.3%, whereas Korea's was 8.3% (~~stopped~~ only by Japan's 10.8%. Since 1966 Korean production has rocketed up still faster: 8.9% in 1967, 13.1% in 1968, to a peak of 15%<sup>"real increase"</sup> in 1969. The average per capita income (figured in GNP) has jumped in ten years from about \$80 (1960) to \$195 in 1969 (compared with \$4,255 in the U.S., \$1,392 in Japan and ~~1,392~~ a low of \$47.88 in Malawi).<sup>①</sup> In some sectors the increase is even more marked. Dock workers at the port of Inchon received 90¢ a day in 1967. Today the daily wage is \$2.00.

But in other sectors, notably agriculture, the people have not benefitted so appreciably from the improving economy. The per capita income of farmers this year is only \$110, not much more than half that of the national average. Yet even this is a 10.6% increase over last year, and a 60% increase between 1965 and 1968.<sup>②</sup> Tile roofs are beginning to replace straw all through the countryside, reflecting a very real change for the better in living conditions.

Perhaps the best over-all proof of <sup>improvement</sup> ~~a change~~ for the ~~better~~ in Korean living standards is the lengthening life-span of the average Korean. <sup>In ten years, six years have been added to his life.</sup> ~~Twenty-five years ago it was said to~~ <sup>Twenty years ago he could expect to live to 52 (52.6). Ten years ago 58 (57.9). Today he</sup> ~~be only about 55.~~ In 1967 it was 63.14. and in 1968 the <sup>will live to 64.</sup> ~~average life expectancy of a Korean reached 64.~~<sup>③</sup>

But as is the way of history, progress creates as many problems as it solves. There is a dehumanizing process at work in urbanization, and corruption among the rich and powerful, and a dangerous drain from the countryside into the already over-centralized capital. Old problems still remain: the plight of the very poor, the crippling division of the country north and south, and the continuing threat of communist attack. But two perennial problems, at least, are this year of somewhat less urgent concern: population and food supply. A fairly successful family planning program to which missionary and Christian specialists have contributed, particularly at Severance Hospital, has reduced the population increase rate from 3.0% to 2.2% in ten years. And a bumper 1969 harvest has given the nation fairly adequate food though the protein gap in the national diet is still serious.

A major Christian contribution to the complex problems of rapid city growth has been the organization of the Institute of Urban Studies and Development at Yonsei University. Sparked by a short-term missionary with active experience in American labor problems, the Institute has initiated a Community Action Training Project which sent six young Christians (including two Roman Catholics) into some of the most depressed urban areas in Seoul to "treat the slum as a classroom, a research site and a mission". It has helped to organize student urban teams at the 9,000 member Yongnak Presbyterian Church, and conducts an orienta-

tion program for new clergymen in the city. A more specialized approach to one of the most tragic ~~of the~~ city problems is the ministry for the rehabilitation of prostitutes. Here, too, the catalytic agent has been the missionary, but Korean Christians' social agencies and the women of the church have compassionately joined in a two-pronged effort, one part of which tries to reach country girls arriving penniless at the city station before they fall into the hands of panderers and pimps, and the other, the Girls Welfare Association, seeks to restore the fallen to whole life and health in Christian rehabilitation homes. The results have so impressed Seoul's mayor that he wrote, "We appreciate what you are doing for the prostitutes of Korea. From now on we will obey your orders".<sup>(4)</sup> ~~And~~ The government has officially turned to the Christian program for advice and assistance.

The focus of Christian action and planning for rural problems is the Union Christian Service Center in Taejon, which has pioneered in food canning, and a Rural Credit Program. Its Heifer Project has loaned animals for breeding to over a thousand individuals, and 120 institutions. Its training program turns out about one hundred rural leaders a year specializing in animal husbandry and farm machinery.<sup>(5)</sup>

Among the most urgent medical priorities for Korea are a national public health program and better care for the poor. Only 2% of the national budget is allocated to public health. Almost half (573) of the country's 1,467 towns are without the services of a doctor, and almost one-third of

Korea's doctors (4,000 out of 13,139) are concentrated in one city, Seoul. The government estimates that only 6.5% of the rural population ever gets modern medical attention. <sup>6</sup>

<sup>Cnc</sup> A Christian answer to this challenge is <sup>to</sup> taking medical services to the country. Taegu Presbyterian Hospital's satellite system of subsidiary country hospitals and mobile clinics pushes medical aid out from the institutional center in Korea's third largest city to where it is least available, the rural countryside. An even more dramatic experiment in poor people's low-cost medical service is the Koje Island project. With a minimum of institutional investment and a maximum of community involvement, a resident medical team of missionary and Korean doctors will provide help for the isolated people on one of Korea's largest islands.

3. Education in Korea today shows perhaps more visibly than any other area of life the impact of the Christian mission. Of Korea's four leading institutions of higher learning, two are Christian: Ewha University, the world's largest women's university, which was founded by Methodists, and Yonsei, founded by Presbyterians but now interdenominational. Applications at Yonsei this year are four times the number of students who can be accepted. <sup>7</sup> Just as important to the life of the church is the network of Presbyterian small colleges, Soongsil, Keimyung, Taejon and Seoul Women's College. Total enrollment in these six schools is

In 1969 the Bible Club Movement celebrated its fortieth anniversary. Begun as a ministry to beggar boys,

the Bible Clubs have developed into schools for underprivileged children and are usually organized by a local church. This year over 50,000 students from destitute homes in the city slums and rural areas were enrolled in 300 such Bible Club-Church Schools, most of which now have government charters as "folk schools". ⑧

The attack on illiteracy in Korea, spearheaded for decades by the churches, has proved so effective that this year the Christian Literacy Association phased out its specialized work and quietly merged with the Korean Christian Literature Society. Illiteracy has dropped to an all-time low of less than 20%. ⑨

A problem both in education and in the church is the generation gap. In the church it separates the older and younger ministers. In education, it separates students from the general population. But power is still with the older generation, both in church and society, and student protests have signally failed to arouse popular support. Korea is still conservative despite all the revolutions through which it is passing.

4. Religion in general, is not, at least on the surface, a significant factor in Korea. An attempted Buddhist revival <sup>never</sup> ~~has not~~ gotten off the ground despite indirect government encouragement. The latest Cabinet shuffle quietly dropped some of the most powerful pro-Buddhist figures and increased Christian representation. Confucianism is kept alive only by family pride. Eighty per cent of the people profess no religious faith, and the largest or-

ganized religion is Christianity, with/about ten per cent of the population. <sup>only</sup>

Beneath the surface, however, the unorganized, felt religion of the masses is still shamanism, with all its related superstitions--fortune telling, geomancy and folk healing. In the cities this is giving way to a more recent import from the West, modern materialism. The religion of the people as a whole might best be described as an uneasy tension between ~~their~~ old shamanist superstitions and <sup>a</sup> ~~their~~ new, <sup>secularized,</sup> self-centered obsession with material progress. But neither the old fears nor the new obsessions are organized religions, and the country is still wide open to the evangelistic presentation of the gospel as "good news to modern man". A consistent best-seller is the ~~new~~ translation of the New Testament into colloquial, modern Korean.

5. The Christian Community in Korea continues its remarkable growth, out-pacing even the population growth. ~~There~~ are now reported to be three million Korean Christians, 2,250,000 Protestants and 800,000 Roman Catholics. This is 10% of the population, whereas ten years ago the Christian percentage was estimated at only 7%.

The Protestant community, in fact, has ~~roughly~~ almost doubled its size every ten years since 1940, despite overwhelming obstacles. In the 1940s, <sup>though first</sup> ~~with~~ <sup>^</sup> faced/with Japanese shinto persecution and then <sup>with</sup> ~~^~~ the division of the peninsula, Protestants grew ~~nevertheless~~ from 372,000 to over 600,000. In the 1950s, the obstacles were communist invasion from

without and deadly schism from within, but ~~again~~ the church <sup>more than</sup> doubled, <sup>increasing</sup> ~~from~~ from 600,000 to a constituency of 1,340,000. In the 1960s the church, ~~was~~ beset by the unaccustomed corrosions of relative prosperity, <sup>nevertheless</sup> ~~but still it almost~~ once again almost doubled the size of its community from 1,340,000 ~~in~~ 1960 to 2,250,000 at the end of 1969. 9

Two out of every three Protestants in Korea are Presbyterian (1,478,388). But the divisions of the '50s are still unhealed and we United Presbyterians (with our Southern Presbyterian and Australian Presbyterian colleagues) are officially related to only one of the four major Presbyterian bodies, that is, the Presbyterian Church in Korea. This is the largest of the ~~xxxx~~ Korean Presbyterian groups, reporting to the General Assembly a membership of communicants, and a registered constituency of

One of the most important ecclesiastical events of 1969 was the decision of this church to rejoin the World Council of Churches, which it had left ten years ago in a vain attempt to prevent internal schism. Now two of Korea's four larger Presbyterian bodies belong to the W.C.C., and the next decade may see a reduction of Korean Presbyterian divisions into two major denominations: an evangelical, ecumenical Presbyterian church, and an evangelical separatist group.

Another significant action was taken in the area of church-mission relations. In December the five-year-old Department of Cooperative Work was <sup>reorganized into</sup> ~~replaced by~~ a Committee on Cooperation as the executive agency for decisions in-

volving ~~churches~~ the Korean church's partnership in mission with its three sister churches. The new structure is tied in more closely to the Korean General Assembly and increases Korean representation on the Committee from 50% to 70%.

As the decade drew to a close, Christmas Eve 1969 <sup>visibly</sup> ~~once again~~ reminded the nation of the significant Christian presence in Korea--~~a minority~~, but a minority, but with a mission, and with a message that ~~is heard with~~ makes its ~~increasing~~ impact all over the land, even in the huge, half-secular, half-pagan city of Seoul. The mayor ~~of~~ the ~~capital~~ is not a Christian. But he <sup>joined</sup> ~~invited~~ the Roman Catholic cardinal of Korea and the pastor of Seoul's largest Presbyterian church ~~to join him~~ <sup>public</sup> in dedicating <sup>7</sup> a great Christmas tree in the City Plaza. 50,000 people jammed the square to watch the nationally televised ceremony--the lighting of the tree, the massed choirs, ~~the carols of the birth of Christ~~ ~~singing Christmas carols~~, and the prayers for peace. It was a good ending to the 1960s, but, more important, it was the beginning of the 1970s.

-- Samuel Hugh Moffett  
Acting Commission Representative

1. 1969 Pick's Currency Yearbook
2. Korea Herald. Dec. 20, 1969
3. Korea Times. Dec. 2, 1969; *Korea Herald* Jan. 24, 1970
4. Korea Calling. Sept. 1969
5. Korea Calling. Nov. 1969
6. A Summary of Social Development in Korea. USAID mss. 14
7. Korea Times. Jan. 12, 1970
8. Korea Calling. Jan. 1970
9. Prayer Calendar 1940, 1960, 1970; Presbyterian Life. Sep 16, 1950, p. 13
10. Korea Calling. May 1969

THE CHRISTIAN LITERATURE SOCIETY  
OF KOREA  
REPORT # - 1969

The walls of the historic old Christian Literature Society in Seoul began to come down in 1969, but its work of producing and distributing Christian literature continued without check.

Organizationally the year was marked by an important merger. With literacy reaching a new high of over 80%, the work of the Korean Literacy Association has been slowly phasing out, and the Association this year turned over its responsibilities and assets to the Christian Literature Society.

It has been a good year for Christian publications. Sales continued steady, and new publications have come off the press. They included important translations of books like Rudolf Bultmann's The New Testament and Methodology, and The Problem of Hermeneutics, and Barbara Ward's Five Ideas that Change the World. Old classics have been reprinted: the 19th edition of the Christian Catechism Primer, and the 12th edition of Pilgrim's Progress in Korean. Perhaps most important of all, there have been significant new books by Korean authors, like How Did We Get the Bible? by Dr. Park Chang-Hwan of the theological seminary, and A Church History of Korea by Prof. Min Kyung-Bae of Yonsei, and Modernization and Ethical Decision by Chung Ha-Eun.

The annual financial statement is appended.

Respectfully submitted,

Samuel Hugh Moffett

THE CHINESE ADVISORY COMMITTEE  
THE CHINESE WORK ADVISORY COMMITTEE  
Report 1969

The Chinese Work Advisory Committee has had a quiet year with very little more to report than that no word has been received from the N.C.C. in New York regarding its latest request for more funds. But one significant ~~step~~ forward step in regard to the budget was taken at the last meeting of the year. The Chinese members of the Committee, facing up to the fact that funds are in reality difficult to raise from America, approved a statement by the Moderator, the Rev. Ting Hsin, of the General Conference (Presbytery) of the Chinese Church in Korea, that from now on the Chinese Churches themselves would pledge to raise the needed funds.

There has been a change of policy as to the use of funds designated for pioneer evangelism. Instead of dividing the money among all the churches to finance evangelistic trips to strategic centers nearby, the budget will be used as a whole in one location where it is thought that conditions are favorable for establishing a new congregation. The site chosen for the new project is Pohang.

Three of the eight regularly established Chinese churches report some changes. In Cumsan land was purchased; in Inchon the pastor has returned to Taiwan and a young minister formerly in Kwangju as a Baptist has taken his place; and in Taejon the work is being cared for by the pastor of the Taegu church who preaches in Taejon on Fridays instead of Sundays.

Respectfully submitted,

Samuel Hugh Moffett

# THE PRESBYTERIAN THEOLOGICAL SEMINARY

## 1969 Report

Three significant developments have marked the year 1969 at the Presbyterian Theological Seminary. The first is physical: the completion of the beautiful new \$ ,000 Women's Dormitory building, which accomodates about 70 girls. The second is financial: a grant of \$145,000 in the form of a ten-year advance of the annual \$14,500 subsidy from the three missions. With this grant the seminary has invested in a floor in the new Christian Center Building and will no longer receive foreign subsidies.

The third signifioant development of the year is the inauguration of an Institute of Continuing Education for Pastors, made possible by a grant from the Theological Education Fund. Sixteen ministers came to the campus in two groups for three weeks each of special lectures, auditing regular classes and living in the dormitory as a practical exercise in refurbishing their ~~own~~ education and bridging the generation gap.

Enrollment continues about the same. Of a total of 223 students, 107 are in the B.D. course for college graduates, 49 in the special course for graduates of regional seminaries, 59 are in the undergraduate A.B. Christian Education program for women, and 8 are oandidates for the Masters of Theology degree at the Graduate School. are slated to graduate at commencement in Feb. 1970.

[Of last year's 29 B.D. graduates, 5 were from Taejon College, 4 from Soongsil, and 3 each from Keimyung and Konkuk. Seoul National and Korea U. had 2 each.] ~~And~~ Of the total of 66 graduates last year 56 went straight into pastoral work, 3 into teaching positions, 4 into further study, and 1 into special evangelism.

Respectfully submitted,

E. Otto DeCamp

## THE PRESBYTERIAN THEOLOGICAL SEMINARY

### 1962 REPORT

Three significant developments have marked the year 1962 at the Presbyterian Theological Seminary. The first is physical: the completion of the beautiful new \$1,000 Women's Dormitory building, which accommodates about 70 girls. The second is financial: a grant of \$248,000 in the form of a ten-year advance of the annual \$14,800 subsidy from the three missions. With this grant the seminary has invested in a floor in the new Presbyterian Center building and will no longer receive foreign subsidies.

The third significant development of the year is the inauguration of an Institute of continuing education for pastors, made possible by a grant from the Theological Education Fund. Sixteen ministers came to the campus in two groups for three weeks each of special lectures, auditing regular classes and living in the dormitory as a practical exercise in refurbishing their ~~own~~ education and bridging the generation gap.

Enrollment continues about the same. Of a total of 223 students, 107 are in the M.A. degree for college graduates, 49 in the special degree for graduates of regional seminaries, 59 are in the undergraduate B.A. Christian Education program for women, and 9 are candidates for the Masters of Theology degree at the Graduate School. 81 are slated to graduate at commencement in Jan. 1970.

[Of last year's M.A. graduates, 5 were from Jeonju College, 4 from Eonpyul, and 3 each from Keimyung and Konkuk. Seoul National and Korea U. had 2 each.] ~~And~~ Of the total of 66 graduates last year 36 went straight into pastoral work, 3 into teaching positions, 4 into further study, and 1 into special evangelism.

Respectfully submitted,

Samuel H. Moffett  
for  
(E. Otto Lockman)

REPORT OF THE COMMISSION REPRESENTATIVE

1969

The Christian mission in Korea in 1969 continued on course and at good speed despite the wrenching social and economic changes that have catapulted the nation in a few decades through revolutions that took centuries to complete in the West. "A farmer on the superhighway" is how one of our Methodist colleagues describes Korea today.

1. Politically the nation is stable. Like many of the emerging military regimes in Asia, Korea's ex-army rulers have proved more progressive than reactionary and are probably more liberal than the population as a whole. Academic circles complain of some repression of freedoms, and students are watched carefully to guard against the kind of academic chaos that has crippled Japan for two years. But there is a strong and articulate opposition press, and in the field of religion freedom is unfettered and opportunities unlimited. Prospects seem good for more rather than loss democratic freedoms with the appointment in November of an active Christian to the Cabinet as head of the powerful Central Intelligence Agency.

2. Economically the boom continues. This is most dramatically visible in the expanding network of superhighways, and the upward thrust of the skyline of Seoul which is now one of the world's ten largest cities (population over 4,600,000).

Korea's gross national product (GNP) is rising at one of the highest rates in the world. In the four year period prior to 1966, India's average increase was 3.1%, and the U.S. 4.3%, whereas Korea's was 8.3% (topped only by Japan's 10.8%). Since 1966 Korean production has rocketed up still faster: 8.9% in 1967, 13.1% in 1968, to a peak of 15% "real increase" in 1969. The average per capita income (figured in GNP) has jumped in ten years from about \$80 (1960) to \$195 in 1969 (compared with \$4,255 in the U.S., \$1,392 in Japan and a low of \$47.88 in Malawi).<sup>1</sup> In some sectors the increase is even more marked. Dock workers at the port of Inchon received 90¢ a day in 1967. Today the daily wage is \$2.00.

But in other sectors, notably agriculture, the people have not benefitted so appreciably from the improving economy. The per capita income of farmers this year is only \$110, not much more than half that of the national average. Yet even this is a 10.6% increase over last year, and a 60% increase between 1965 and 1968.<sup>2</sup> Tile roofs are beginning to replace straw all through the countryside, reflecting a very real change for the better in living conditions.

Perhaps the best over-all proof of improvement in Korean living standards is the lengthening life-span of the average Korean. ~~Twenty-five~~ In ten years ~~six~~ years have been added to his life. 20 years ago he could expect to live to 52. Ten years ago 58. Today he will live to 64. (3)

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## REPORT OF THE COMMISSION REPRESENTATIVE

The Christian mission in Korea in 1969 continued on course and at good speed despite the wrenching social and economic changes that have catapulted the nation in a few decades through revolutions that took centuries to complete in the West. "A farmer on the superhighway" is how one of our Methodist colleagues describes Korea today.

1. Politically the nation is stable. Like many of the emerging military regimes in Asia, Korea's ex-army rulers have proved more progressive than reactionary and are probably more liberal than the population as a whole. Academic circles complain of some repression of freedoms, and students are watched carefully to guard against the kind of academic chaos that has crippled Japan for two years. But there is a strong and articulate opposition press, and in the field of religion freedom is unfettered and opportunities unlimited. Prospects seem good for more rather than loss democratic freedoms with the appointment in November of an active Christian to the Cabinet as head of the powerful Central Intelligence Agency.

2. Economically the boom continues. This is most dramatically visible in the expanding network of superhighways, and the upward thrust of the skyline of Seoul which is now one of the world's ten largest cities (population over 4,600,000).

Korea's gross national product (GNP) is rising at one of the highest rates in the world. In the four year period prior to 1966, India's average increase was 3.1%, and the U.S. 4.3%, whereas Korea's was 8.3% (topped only by Japan's 10.8%). Since 1966 Korean production has rocketed up still faster: 8.9% in 1967, 13.1% in 1968, to a peak of 15% "real increase" in 1969. The average per capita income (figured in GNP) has jumped in ten years from about \$80 (1960) to \$195 in 1969 (compared with \$4,255 in the U.S., \$1,392 in Japan and a low of \$47.88 in Malawi).<sup>1</sup> In some sectors the increase is even more marked. Dock workers at the port of Inchon received 90¢ a day in 1967. Today the daily wage is \$2.00.

But in other sectors, notably agriculture, the people have not benefitted so appreciably from the improving economy. The per capita income of farmers this year is only \$110, not much more than half that of the national average. Yet even this is a 10.6% increase over last year, and a 60% increase between 1965 and 1968.<sup>2</sup> Tile roofs are beginning to replace straw all through the countryside, reflecting a very real change for the better in living conditions.

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The Presbyterian Theological Seminary of Korea

Report to the Mission, 1971

The Presbyterian Theological Seminary of Korea celebrated its seventieth anniversary year, 1971, with the election of a new president, Dr. Rhee Jong-Sung, a new chairman of the Board, Dr. Han Kyung-Chik, and with special lectures on Calvinism by Dr. Edward Dowey of Princeton Theological Seminary. Dr. Rhee, the seminary's tenth president has taken hold energetically, increasing the Korean church's support of the budget, materially improving the campus, and initiating an earnest search for a new generation of younger teachers.

Retirements and resignations during the year have made the recruiting of new faculty members a matter of urgent priority. Dr. Il-Seung Kay, the former president, and Dr. Francis Kinsler, (United Presbyterian), the school's senior professor, retired. Dr. Park Chang-Hwan, Academic Dean and Prof. of New Testament volunteered for a two-year term as a missionary of the Korean church to Indonesia, which is desperate for leadership to cope with a church growth explosion there. Miss Dorothy Watson (Australian Presbyterian), of the Music Department, left for further study in America. This leaves only thirteen full-time faculty.

Financially the school is going through a period of transition from partial mission subsidy to full local support. A terminal capital grant equal to ten years' subsidy from the three supporting missions was received last year, making 1971 the first full year of financial independence. The Korean church is rising to the challenge and responded encouragingly with a 100% increase in giving for the year. Its offerings for the seminary totaled \$13,440, which, though only 18% of the budget (of which 46% comes from student fees and 36% from local investments), nevertheless is a sign of an awakening recognition in the church of its stewardship responsibility for its seminary.

Student enrollment is down slightly to 189, reflecting a general decline in attendance at the country's major theological schools. But the Graduate School under its new Dean, Dr. Han Chul-Ha, has its largest enrollment ever, 18, and has added a new department, Christian Education. The library now reports a total of 14,000 volumes.

At commencement in ~~1972~~ February, 1972, it is expected that there will be 80 graduates, 19 of them girls from the Christian Education department. The Presbyterian church in Korea is growing so fast it needs all the leadership the seminary can graduate. But numbers are not enough. In 1966 the seminary upgraded its academic requirement for the regular course to the college graduate level, ~~and~~ and added the Graduate School. But scholarship is not enough, either. The real challenge in the years ahead will be to combine academic quality with a sense of ~~xxxxxxx~~ mission, lest the seminary become too city-centered; and social concern with continuing evangelistic zeal, so that as the people of God in Korea multiply they may be led to grow also in faith and hope and love.

Respectfully submitted,  
E. Otto DeCamp (SHM)

SAMUEL HUGH MOFFETT  
Annual Personal Report, 1971-72

The missionary movement all over the world may be in crisis, and mission work may have its problems, but furloughs, at least, are better than ever. Ours began in Africa, chairing a three-day Conference on Theological Education for the World Presbyterian Alliance at Nairobi, continued for five months <sup>in England</sup> as a Senior Scholar at Fitzwilliam and Westminster Colleges in Cambridge working on the West Asia period of early Asiatic church history, and finished up in Princeton where I commuted to New York to lecture at Columbia University's East Asian Institute. But as always, the best part of furlough seems to be getting back home to Korea.

Changes at the seminary include a vigorous new president, Dr. Rhee Jong-Sung, and a new chairman of the Board, Dr. Han Kyung-Chik. Enrollment is up from about 200 last year to 240 this year, most of the increase being attributable to an enlargement of the non-degree preparatory course of training for the pastoral ministry. The Graduate School has also been enlarged, with new Master's degrees offered in Christian Education and Practical Theology, and I have gladly turned over the Deanship to Dr. Han Chul-Ha, acquiring in the process a new title, Associate President. <sup>This</sup> ~~It~~ gives me responsibility for the seminary's whole program of graduate and research studies, including a proposed School of Missions. My teaching schedule runs between six to eight hours a week, with classes this year in Asian Church History, Presbyterian Church History, Ecumenics, and one course for graduate students with what I fear is a classic example of over-specialization, the History of Church History. Most of my Korean preaching this year has been in churches where my pupils are student pastors.

Outside the seminary my major responsibilities are also in the field of education as a member of the Board of Directors of three schools. Prestigious Yonsei University continues to expand its strategic role as a pioneer in improving the educational level of the whole country. Soongjon University, with its intimate, historical ties with the Korean Presbyterian Church has successfully weathered a difficult merger of two colleges, the United Presbyterian Soongsil College, and the Southorn Presbyterian Taejon College, but is still working out the complexities of administering a divided campus program in two cities a hundred miles apart. Soongsil High School, the third school, ~~the third school~~ has never really recovered from its refugee transplantation down from North Korea, but has at least kept alive. Affiliated with, but independent from ~~the~~ Yonsei Board responsibility, is my rather nominal position as Chairman of the Board of the Ecumenical Graduate School of Theology, located on the Yonsei campus.

More peripheral, but just as interesting, have been such extra assignments as teaching an English Bible Class for college students at the YMCA (if Bible teaching can ever really be called "peripheral"), <sup>lectures on Eastern religions at S.F.S.</sup> ~~working with the Korea Branch of the Royal Asiatic Society as a Council member,~~ <sup>Dev. by also</sup> ~~and the usual numberless and time-consuming rounds of~~ other committee and Board memberships. It is easy to fret about wasted time at these meetings. But God has always moved in mysterious ways and I never cease to marvel at and be encouraged by the way He takes our blundering ~~ways~~ busy-ness ~~work~~ through which to work His miracles of church growth and witness in Korea.

-- Seoul  
June 12, 1972

## PRESBYTERIAN THEOLOGICAL SEMINARY

### 1972 Report

1972 was a broken year for the Presbyterian Theological Seminary of Korea. A month and a half of martial law took the heart out of the second semester, and when school resumed in December it was too late to salvage much from the rest of the term. Nevertheless there is progress to report, in this first full year of Dr. Rhee Tong-Sung's presidency.

The faculty will miss the Rev. John Brown, newly appointed as Director of the Australian Presbyterian Church's Board of Foreign Missions (B.O.E.M.A.R.), but has been reenforced by the timely arrival of Dr. Cyrus (Hui-Sok) Moon (Th.D., Emory University) who will take his place in Old Testament studies, and of Miss Cho Säk-Ja (M.R.E., Princeton Seminary; M. Ch. Music, Southwest Baptist Sem.) who will teach Christian Education and music. There are now 14 full-time faculty, of whom four have earned doctorates, and 14 part-time lecturers. A new chairman of the Board has just been elected, the Rev. Kim Kwang-Hyun succeeding Dr. Han Kyung-Chik who retires.

The school year started with a student body of 240 and ended with 232: 86 in the B.D. course for college graduates, 81 in the pastor's course for graduates of regional seminaries, 48 in the Christian Education college department, and 27 in the Graduate School. Better communication between faculty and students has been stressed this year, aided by a program of student counselling organized under the direction of Prof. Kim Tae-Mok. 78 will graduate in February, including 7 Th.M. candidates.

Two significant developments point to an increasing concern at the seminary for the rural church which has not been adequately served by its higher trained ministers. The regional night seminary in Seoul, at Saemoonan Church, which has had a ministry to smaller churches in the central area, has been brought into closer relationship to the seminary as a "second division", under the seminary Board. This year it graduated 65 students. Another step now under study may widen admission policies to include a special one-year course leading to ordination for lay preachers (chondosa) with more than ten years active pastoral experience. Something along this line will have to be done, forced partly by the needs of hundreds of unpastored country churches, and partly by an incipient separatist movement among the lay preachers themselves. Also projected for 1973 is the opening of a School of Missions.

Financially the school has had difficulty adjusting to the realities of self-support since the cut-off of the annual mission subsidy. 50% of its budget comes from student fees; income from investment of its ten-year terminal grant is a little below the estimates, and it regularly overestimates the support it will receive from the Korean church. Nevertheless, there is

every year a steady, encouraging increase of about \$2,500 a year in giving from the Korean churches which sent \$15,000 to the school in 1972, a sum equal to its former mission subsidy.

~~But~~ This year as always, <sup>however,</sup> the seminary's greatest assets are not financial but are rather the zeal and commitment of its students who regularly on weekends, in city slum and country villages, put their studies into actual practice, and the outreach of its 2000 alumni, eighty of them as chaplains spearheading a revival in the Korean military, eight of them as foreign missionaries, and all of them in ways large and small serving the Lord.

Respectfully submitted,

E. Otto~~l~~ DeCamp  
(per S.H.M.)

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PERSONAL REPORT: June 1972-73  
Samuel Hugh Moffett

The year began with the loss of an old friend, Elder Suh Pyong-Ho. Son of the oldest Korean Protestant family, and first Korean infant baptized as a Protestant, he was always a visible reminder of how young the Korean church with which we work really is.

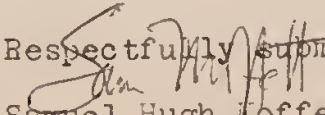
His father was in the seminary's first graduating class of seven students in 1907. Since then over three thousand have graduated to serve the Lord in this land. This year's graduating class numbered 77. Of that first class, one was sent as a missionary to far-off Cheju-do. They go even farther today. Because of the increasing number of Korean foreign missionaries, and the church's continuing awareness of its world-wide mission, I was asked to open an Institute of Missions at the seminary. It began this spring with a series of special lectures on mission. The first lecturer was Dr. Peter Beyerhaus, professor of missions at Tübingen University. The second series, in May, ~~wax~~ featured lecturers from the church, including Dr. George L. Paik, the church historian and former president of Yonsei University, and the Rev. Pang Chi-Il, who was the last Presbyterian missionary to leave communist China. The third series, in May, was by members of our own faculty.

I continue to teach Asian Church History, Presbyterian Church History, and Current Trends in World Mission in addition to my administrative responsibilities as Associate President. This involves the school's graduate studies program, including a new Institute of Korean Church History under the direction of the Rev. Kim Kwang-Soo, nephew of the late church historian, the Rev. Kim Yang-Sun.

Outside the focus of the seminary, committee and board responsibilities at Yonsei and Soongjon Universities, the Korean National Council of Churches, Korea World Vision, the Korean Christian Literature Society, Yonsei's Institute of Urban Studies and Development, and the United Graduate School of Theology at Yonsei, as well as a proposed Center for Asian Theological Studies, are all important reminders that theological education is not an end in itself but must continue to reach out through the church into the world.

My official contact with the Korean church is through Seoul presbytery which will celebrate its 100th meeting May 15.

Somewhat grudgingly coming to terms with the new emphasis on six-continent missions, I have found myself flying back and forth to church conferences in California last fall, and being elected to the Board of Trustees of a Presbyterian college in the state of Washington this spring, Whitworth College. But the focus remains Korea, and the call is still to Korea, and the Lord be thanked for another year in this land of open doors and continuing challenge.

Respectfully submitted,  
  
Samuel Hugh Moffett

1

SAMUEL HUGH MOFFETT  
Personal Report  
June 1973 -- June 1974

The year 1973-74 has been one of the busiest and one of the most rewarding of all the nearly nineteen years that I have been back in Korea, despite major problems facing both nation and church.

The highlight of 1973 was speaking at the Urbana Student Missionary Conference where in a day of supposedly declining missionary interest almost 15,000 college students gave up four days of their Christmas vacation to talk, think, eat and sleep missions during which twice as many volunteered for missions as at the same conference three years ago. The second largest single denominational group was Presbyterian.

My major assignment is as associate president of the Presbyterian Theological Seminary which, under its president, Rhee Jong-Sung, is having one of its best years since the Korea War. Last year enrollment was 318. This year the number has shot up to 403, and if students at its related night school in the Saemoonan Church are counted that would add another 300, making a staggering grand total of over 700. But this stretches the faculty rather thin. My church history courses have included this year History of the Church in Asia, Presbyterian Church History, Contemporary Missions, Ecumenics and History of Church History. The seminary's Institute of Missions, of which I am Director, has held missionary conferences, helped to start a class on church growth at the seminary, and will soon publish a Korean translation of Dr. Ralph Winter's "The 25 Unbelievable Years".

As a logical extension of the work of the Institute of Missions I have helped in the launching of a new venture, ACTS (The Asian Center for Theological Studies and Mission) and have been asked to serve as Director for the first two years. It is an evangelical, interdenominational, international post-seminary program of research and writing and seminars (in English, the international language) focussed on Asia and the Christian mission to Asia. Representatives from five major Protestant seminaries are cooperating officially, and another unofficially. Dr. Han Kyung-Chik is president of the Board, Dr. John Cho of the Seoul Theological Seminary is secretary, Dr. Elmer Kilbourne of OMS International is Treasurer, I am Director, and Dr. Han Chul-Ha of our seminary is the Dean and Assoc. Director. It is the first sustained effort at cooperation in theological education at the conservative end of the Korean Protestant denominational spectrum, ranging from our own position in the center all the way to the volatile right, but stressing a non-separatist, cooperative position. Our campus is the old World Vision compound at Sodaemun; it opened May 1 with 14 students (Korean and American) of whom some soon discovered they were not equipped for lectures in English. This fall it hopes to have its first Chinese and Japanese students. The special fall lectureship (Sept. 2 to 13) will be a series on Church Growth by Dr. Donald McGavran of Fuller Theological Seminary, to which the missionary community is invited for a modest fee.

Sam Moffett

YONSEI UNIVERSITY

Report to the Korea Mission, 1974

In many ways the pattern of events at Yonsei University in 1974 was merely an extension and intensification of the recent past. It could also be called a reflection of the national picture as a whole. In either way, two series of events dominated the picture of the year and, by so dominating, tend to obscure the solid accomplishments and steady work in other areas.

The first, the longest lasting, the most serious of events is related to the emergency decrees of January, 1974. Under the decrees, two professors (Prof. Chan-kuk Gim, Dean of Theology, and Dr. Dong-gil Kim, Professor of History and brother of the president of Ewha Woman's University) and fifteen students were sentenced to long terms in jail. The university has done all it can, sending gifts, keeping teachers on the pay-roll and the students on "leave" status despite pressure to drop both as "convicted criminals". It continually requested the Ministry of Education and other offices for pardons. While maintaining such low-key pressure, Dr. Park, the president, has tended to avoid the public proclamation, believing that the quiet approach is more effective. The very quietness of his approach, however, has earned him criticism from some for being unconcerned.

Although the spring term was one of the quietest in recent years, with virtually no interruption of study, anti-government demonstrations broke out again in the fall and there were repeated interruptions to the point where there was some question as to whether or not the school year could be finished. The Ministry of Education was said to be seriously considering a drastic cut in permitted enrollment for Yonsei and a few other "troublesome" schools. What the new year will bring no one can tell, but the prospects were not bright for quiet studies.

The other serious disturbance was the agitation to oust Dr. Tae-Sun Park as President of the University. The spark was the loss of the annual Yonsei-Korea University games in the last days of September. The real cause, however, was apparently the activities of a group of alumni who hoped to take control of the university. Dr. Park took a number of steps to meet the ostensible complaints of students and faculty, and the agitation died down, whether because the complaints were answered or because they were lost in the larger issue of anti-government demonstrations. It remains to be seen whether the issue will be revived in the future. Some of the alumni have been demanding a radical reduction of missionary and church representation on the Board of Directors to make place for alumni representatives, a move that is feared by many as destroying the broad base of support the university has enjoyed and making it the political plaything of the alumni.

positive  
On the more ~~passive~~ side, the academic and medical programs

continue to serve the people of Korea, improving in quality and quantity. The Urban Institute, the Education Institute, the Medical Center, the Graduate School of Education, the College of Home Economics, the Law Institute have all been deeply involved in a wide variety of public service projects. The latest is the Legal Counselling Center, opened in a church on the edge of the South Gate Market area, to serve the legal needs of the poor, and to find out what those needs really are. Medical and dental service teams go out on alternate weekends to doctorless and dentistless villages to provide free examination and care. The University granted some \$300,000 worth of scholarship aid in 1974, and another \$400,000 worth of free medical care.

Academically, the continuing emphasis on up-grading the faculty has strengthened many of the departments, while on the spiritual side, the beautiful new Luce Chapel, completed in September, provides new space and a far more attractive setting for the religious activities of the university. Concurrent with the opening of the new chapel was the unseating of former Bishop Whan-Sin Lee as minister of the University Church. He is a devoted soul, but at the age of 75 was not able to minister to the needs of the university community as effectively as the able young chaplain, the Rev. Kee-Jun Lee, who is bringing new life into the congregation.

Many shadows loom in the year ~~in~~ ahead. We must expect continuing unrest among students on both national and university issues. The financial situation is serious, especially for the medical center. Alumni agitation for more power is continuing and could threaten the whole nature of the university. Despite these shadows, however, there is hope in the dedicated leadership of Dr. Park, in the devotion of many of the Board members, in the contribution of many of the alumni, in the growing strength of the faculty, in the dedicated service of the staff, and above all in the continuing care of our Lord, who rules and overrules in all our affairs.

Respectfully submitted,

Samuel H. Moffett (per HGU)

SAMUEL HUGH HOFFETT  
Personal Report  
June 1973 -- June 1974

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Sam Hoffett

## ANNUAL PERSONAL REPORT

The adventure of faith this past year in Korea has been more varied and has led down more new paths than I dreamed a year ago.

At the Presbyterian Seminary I began the fall term as principal of the kindergarten, while at the same time teaching a course to graduate students in the department of Christian Education on "Communicating the Gospel." At mid-term martial law was declared, closing the schools, including the seminary. They did not re-open until the Spring term of the new year.

During the mid-term winter vacation it was my pleasure to help plan and bring into being some improved and expanded facilities at the seminary, including a snack and coffee shop, a lounge and a number of improvements in the student dining room.

Since September I have been working with several seminary Christian Education students in a ministry among slum dwellers in Mapo district. There are over 5000 people crowded together in a depressed area known as Mangwondong, inside the banks of the Han river. After considerable difficulty, a small multi-purpose building has been constructed in the village. It houses a middle school, a Bible Club, a once-a-week medical and dental clinic and may serve other needs as well. I have become principal of that school as well.

In addition I teach two English Bible classes, one sponsored by the Presbyterian Women's Organization for any women who wish to attend, and one for University-age young people at the Y.M.C.A. Sam and I share the responsibility of the "Y" class.

Other areas of involvement include voluntary tutoring of one young pastor in English almost daily for a month or two, a heavy volume of correspondence with churches and persons interested in Christian mission work in Korea, homemaking, entertaining and participation in the life and ministry of a busy husband.

I am a member of the Board of Directors of Seoul Woman's College, Posung Girls' Middle and High Schools and Soong Eui Girls' Middle and High Schools. I am a member of the Outreach Committee of Seoul Union Church.

I continue to thank God for good health, for a happy home, for family, friends and Christian co-workers with whom we share this great commission.

Respectfully submitted,

*Eileen F. Moffett*  
Eileen F. Moffett (Mrs. Samuel H.)

The Presbyterian Theological Seminary of Korea  
Report to the Mission, 1971

The Presbyterian Theological Seminary of Korea celebrated its seventieth anniversary year, 1971, with the election of a new president, Dr. Rhee Jong-lung, a new chairman of the Board, Dr. Han Kyung-Chik, and with special lectures on Calvinism by Dr. Edward Lowey of Princeton Theological Seminary. Dr. Rhee, the seminary's tenth president has taken hold energetically, increasing the Korean church's support of the budget, materially improving the campus, and initiating an earnest search for a new generation of younger teachers.

Retirements and resignations during the year have made the recruiting of new faculty members a matter of urgent priority. Dr. Il-tung Kay, the former president, and Dr. Francis Winsler, (United Presbyterian), the school's senior professor, retired. Dr. Park Chang-hwan, Academic Dean and Prof. of New Testament volunteered for a two-year term as a missionary of the Korean church to Indonesia, which is desperate for leadership to cope with a church growth explosion there. Miss Dorothy Watson (Australian Presbyterian), of the Music Department, left for further study in America. This leaves only thirteen full-time faculty.

Financially the school is going through a period of transition from partial mission subsidy to full local support. A terminal capital grant equal to ten years' subsidy from the three supporting missions was received last year, making 1971 the first full year of financial independence. The Korean church is rising to the challenge and responded encouragingly with a 100% increase in giving for the year. Its offerings for the seminary totaled \$13,440, which, though only 18% of the budget (of which 46% comes from student fees and 36% from local investments) nevertheless is a sign of an awakening ~~recognition~~ in the church of its stewardship responsibility for its seminary.

Student enrollment is down slightly to 189, reflecting a general decline in attendance at the country's major theological schools. But the Graduate School under its new dean, Dr. Han Chul-ha, has its largest enrollment ever, 18, and has added a new department, Christian Education. The library now reports a total of 14,000 volumes.

At commencement in 1972, it is expected that there will be 80 graduates, 19 of them girls from the Christian Education department. The Presbyterian church in Korea is growing so fast it needs all the leadership the seminary can graduate. But numbers are not enough. In 1966 the seminary upgraded its academic requirement for the regular course to the college graduate level, ~~and~~ and added the Graduate School. But scholarship is not enough, either. The real challenge in the years ahead will be to combine academic quality with a sense of ~~mission~~ mission, lest the seminary become too city-centered; and social concern with a continuing evangelistic zeal, so that as the people of God in Korea multiply they may be led to grow also in faith and hope and love.

Respectfully submitted,  
E. Otto LeClerc (mod)

SAM AND EILEEN MOFFETT  
SEOUL, KOREA

Our major center of responsibility as your missionaries in Korea is the training of Christian leaders for one of the fastest-growing churches in the world. The Korean Protestant churches double their membership every ten years. Our work at the Presbyterian Theological Seminary of Korea is to train leaders of the church in the Word of God who need not be ashamed of their academic qualifications, who radiate with Christian love for all the people of Korea, high and low, and who can speak winningly and boldly of Jesus Christ as personal Lord and Saviour. It is one of the largest seminaries in Asia.

Sam, who has been Dean of the Graduate School at the Seminary since 1966, has just been made Associate President. He teaches courses in Church History and Missions. Eileen is related to the Department of Christian Education, with its 60 women students, and has just been asked to head up the Kindergarten which the seminary conducts as a service to its neighborhood, and as a training laboratory for the girls.

But of course, the Lord's work in Korea is not limited to the Seminary. We are on the Boards of Directors of three Christian colleges here, and two Christian High Schools. We teach an English Bible class for college students at the Y.M.C.A. We deal daily with emergency needs for the poor and the sick, and even find time to preach occasionally to the American servicemen and military dependents in Korea.

There is so much to do, and so few missionaries these days to do it. We are more grateful than we can say for your prayers and support.

To Walnut Creek  
Gunny

1974

SEOUL STATION REPORT, 1974

S. Moffett

Some things never change. The first regular meeting of Seoul Station (which was then also the entire Mission) ~~all three members of it~~ was held almost 90 years ago, July 13, 1885. The station met, elected officers, read a letter from New York asking it to cut back on the budget because of a financial crisis, and then adjourned--"there being no further business to transact", wrote the secretary.

The main business, ~~and over-riding concern~~ of the year <sup>1885</sup> didn't get into the minutes. That was the attitude of the ~~Korean~~ government toward Christian missionaries and Christian work. <sup>Korea</sup> ~~The palace~~ was vacillating uncertainly between a policy of prohibiting Christianity as politically dangerous, on the one hand, and welcoming it as a national asset, on the other. <sup>It is true that</sup> There was no real persecution; There hadn't been for <sup>the uncertainties as to what the government would do</sup> eighteen years, since 1867. But <sup>added to a</sup> ~~added to a~~ <sup>limited missionary</sup> ~~added to a~~ <sup>and gave the country a bad name.</sup> amount of harassment and intimidation, effectively curtailed Christian freedom <sup>and</sup> action. That was ninety years ago. History tells us that when the Korean government finally opted for more rather than less freedom, not only the church but also the ~~whole~~ nation benefitted.

But some things change a great deal. ~~The size of the missionary force, for example.~~ In 1885 there were just three missionaries. The two wives didn't count, or if they did, at least they didn't vote. Ninety years later Seoul could boast 32 missionaries in a fellowship that now not only included

voting wives and <sup>the first</sup> woman chairman of the Mission, but also a life-giving infusion of volunteers and direct-hire associates. This represents a comforting increase in missionary personnel of about 1000%, but before we congratulate ourselves too soon, it might be well to look at the figures more closely. If we used today the stricter definitions of that earlier day, putting asunder that which God has joined together (in other words, excluding wives, associates, etc.), we have in Seoul station only 9 (perhaps 11) missionaries to match the 3 in 1885. That is a disappointing increase of only 6 or 8 in ninety years. And if we take figures from fifty years ago, we have not only not increased, we have almost disappeared. At its peak in 1926/27 the mission had 173 missionaries, counting everybody. Today we have 47. Excluding associates, as the official minutes did then, the ratio is even more one-sided: 162<sup>then</sup> to 28 today. Seoul station had 43 out of the 173 in 1926, and 28 out of 47 today.

It is becoming fashionable to accept the decline in missionary personnel as inevitable or even to approve it as a healthy development. The point is debatable. The decrease in the number of Seoul missionaries from 43 to <sup>32</sup>28 ↓ might indeed be excused if, for example, it meant a better distribution of missionaries elsewhere in the peninsula. But precisely the opposite is true. Fifty years ago only 26% of the missionary force was in Seoul; today the figure is 72% (or 60% if the inclusive figure is used).

The decrease would be acceptable, also, if it came as the result of a careful assessment of the situation by the

churches at home, sensing a lessening of need in Korea and therefore reducing the number here for redeployment elsewhere. But again the facts are otherwise. The churches at home apparently continue to see unmet needs in Korea, for there are more Protestant missionaries in Korea now than ever. There were some 525 in 1926, and 645 or so today. While United Presbyterians were subtracting 126 missionaries from their ~~own~~ mission, other missions added ~~120xxxxxx~~ enough to make up for that loss plus 120 more besides. And the 126 fewer United Presbyterian <sup>workers</sup> in Korea did not mean more elsewhere. The decline has been worldwide.

The best rationale, of course, for reducing the number of missionaries in Seoul station would be that there is no longer the same urgency for missionary outreach and work, that the missionaries have accomplished the task, and now the strong and vital Korean Presbyterian church can do what remains to be done alone.

In some ways it can. If all of us in Seoul station were picked up and deported tomorrow, it would not, I am afraid, be the total calamity to the Christian cause in Korea that our sensitive egos would like to think. The vacuum would hardly be noticed on the floor of the General Assembly, for example. Among all its 353 commissioners last September there were only three missionaries. Forty years ago missionaries were 32 out of 192. Nor would the deportation make much difference in the pulpits of Seoul's 1600 Protestant churches. Scarcely a single missionary today regularly preaches from any one Korean pulpit. Take away just one Korean congregation--the 15,000 member Youngnak Presbyterian church--and it would be missed ever so much

more than all of Seoul station combined. Is there then any real justification for hanging on so stubbornly as a missionary presence in Seoul?

The fact of the matter is that as the station declines the needs increase. The population explosion has seen to that. Ninety years ago there were about 150,000 people in Seoul. Today there are almost six million. Fifty years ago there were about 300,000 non-Christians in Seoul. Today there <sup>are 17 times as many unbelievers,</sup> almost five and a half million. Seoul's needs today are greater than ever before--for evangelism, education and medicine, for justice and freedom and truth--above all for Jesus Christ. Even <sup>the great</sup> Korean church <sup>with its vigorous</sup> growth rate of 10% <sup>a year,</sup> is not enough of itself to begin to cope with so great a complexity of needs. And it ill becomes ~~an~~ American Protestantism <sup>which</sup> constitutes <sup>45</sup> ~~60~~% of the American population yet still complains of unmet needs, to say that when Korea is 7% Protestant the mission is completed and the Korean church can be abandoned to solve its own problems. That, says Bishop Stephen Neill, is not world mission but "a descent into the snakepit of ecclesiastical nationalism".

Because Christ is not limited by national boundaries, and because he sends his disciples across all barriers wherever there is human need, Seoul station still exists. It is ninety years old, but alive and well and not about to abandon the city and its six million. As the needs have increased and grown more complex, so has the station's ministry and witness. Otto DeCamp reaches more people with the gospel in one day through the radio network he founded and directs, the Christian

Broadcasting ~~System~~ System, than all the missionaries probably in all the first seventy years of the mission's history. Kem Spencer is also in mass media communications, helping the church find new ways of presenting Christ to thousands through his work with KAVCO, the Korean NCC's Audio-Visual Committee. In a closely related field, Randy Rice includes translating and editing for the Korean Christian Literature Society among his many diversified duties.

Seoul city's growing pains have opened up whole new clusters of problems right at the station's doocrsteps--slum ghettos, prostitution, labor relations, population control, poverty and social injustice--and missionaries have not been slow to meet the new challenge. Sue Rice, with the Girls' Welfare Association works with prostitutes; Eileen Moffett with the poorest of the poor in Seoul's worst-smelling slum; Vonita Spencer with the blind--the blind spiritually as well as physically. The Joneses (Dave and Linda) have been concerned with justice for laborers and the oppressed in an urban ministries program; and now the Basingers have come with valuable experience in social welfare. Eleanor Van Lierop, Pat Keltie and Coffee Worth have brought life and hope to mixed-blood teen-agers and orphans and the cripplingly retarded. Many have visited prisoners, and prayed with them. George Worth, borrowed by the Population Council, battles against the spiral of population expansion that is impoverishing Asia.

Another whole segment of the station, almost half in fact (Underwoods, Urquhart, Moffetts, Jacobs, Van Lierop, Stanleys, Nelsons, MacIver, Haspels, Meisner) are in education. It was not a good year for schools in Korea. But the schools

remain, as Explo '74 so dramatically demonstrated last summer, a critically important frontier for Christian evangelism. They have ~~also~~ proved to be a frontier of progress in human rights, as well. Seoul station members are related as faculty or trustees to more than 210 educational institutions, ranging from Kindergarten to universities, and Bible clubs to seminaries, representing an enrollment of over 80,000 students.

Add a couple of girls, our youngest recruits (Hagel-ganz and Hewitt) who work and witness with American servicemen in Seoul; and Marion Shaw who ties it all together with her typewriter from the mission office on the 8th floor of the Christian Center Building--and you have a bird's-eye view of Seoul station in the year 1974.

To summarize what the station seemed to be saying in its personal reports: 1974 was a year of spiritual renewal and political pressure; a year of purification for the church and "faith intensification" for us all; a year of commitment to Jesus Christ and to one another in ways that broke down the old walls between social service and evangelism and let us see the gospel deep and see it whole; a year that still calls Presbyterians to world mission and Christian unity.

-- Samuel H. Moffett  
February 10, 1975

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In some ways it can. If all of us in Seoul station were picked up and deported tomorrow, it would not, I am afraid, be the total calamity to the Christian cause in Korea that our sensitive egos would like to think. The vacuum would hardly be noticed on the floor of the General Assembly, ~~for example~~. Among all its 353 commissioners last September there were only three missionaries. Forty years ago missionaries <sup>in General Assembly</sup> were 32 out of 192. Nor would the deportation make much difference in the pulpits of Seoul's 1600 Protestant churches. <sup>Is there anyone left who</sup> ~~Scarcely a single~~ missionary today regularly preaches from any one Korean pulpit. ~~Take away the doctors--would it make any difference? I doubt. We have already done that in Seoul.~~ Take away just one Korean congregation--the 15,000 member Youngnak Presbyterian church--and it would be missed ever so much

more than all of Seoul station combined. Is there then any real justification for hanging on so stubbornly as a missionary presence in Seoul?

The fact of the matter is that as the station declines the needs increase. The population explosion ~~has~~ seen to that. Ninety years ago there were about 150,000 people in Seoul. Today there are almost six million. Fifty years ago there were about 300,000 non-Christians in Seoul. Today there <sup>are</sup> 17 times as many unbelievers, <sup>unmet</sup> Seoul's <sup>needs</sup> ~~today~~ are greater than ever before. <sup>It needs</sup> ~~for~~ evangelism, education and medicine, <sup>it needs</sup> ~~for~~ justice and freedom and truth. <sup>it needs</sup> ~~for~~ Above all, <sup>for</sup> Jesus Christ. Even a Korean church growth rate of 10% is not enough of itself to begin to cope with so great a complexity of needs. And it ill becomes ~~an~~ American Protestantism ~~which~~ constitutes 60% of the American population yet still complains <sup>how much there is to do at home,</sup> ~~of unmet needs~~ to say that when Korea is 7% Protestant the mission is completed and the Korean church can be abandoned to solve its own problems. That, says Bishop Stephen Neill, is not world mission but "a descent into the snakepit of ecclesiastical nationalism".

Because Christ is not limited by national boundaries, and because he sends his disciples across all barriers wherever there is human need, <sup>working in, with and outside the Korean church where ever needed and called.</sup> Seoul station still exists. It is ninety years old, but alive and well and not about to abandon the city and its six million. As the needs have increased and grown more complex, so has the station's ministry and witness, <sup>working in, with and beyond the Korean church where ever needed and called.</sup> Otto DeCamp reaches more people with the gospel in one day through the radio network he founded and directs, the Christian

Broadcasting ~~System~~ System, then all the missionaries probably in all the first seventy years of the mission's history. Ken Spencer is also in mass media communications, helping the church find new ways of presenting Christ to thousands through his work with KAVCO, the Korean NCC's Audio-Visual Committee<sup>ssion</sup>. In a closely related field, Randy Rice includes translating and editing for the Korean Christian Literature Society among his many diversified duties.

Seoul city's growing pains have opened up whole new clusters of problems right at the station's doorsteps--slum ghettos, prostitution, labor relations, population control, poverty and social injustice--and missionaries have not been slow to meet the new challenge. Sue Rice, with the Girls' Welfare Association works with prostitutes; Eileen Moffett with the poorest of the poor in Seoul's worst-smelling slum; Vonita Spencer with the blind--the blind spiritually as well as physically. The Joneses (Dave and Linda) have been concerned with justice for laborers and the oppressed in an urban ministries program; and now the Basingers have come with valuable experience in social welfare. Eleanor Van Lierop, Pat Keltie and Coffee Worth have brought life and hope to mixed-blood teen-agers and orphans and the crippingly retarded. Many have visited prisoners, and <sup>When they were not allowed to visit have prayed for them with weeping relatives.</sup> ~~prayed with them~~ George Dorothy Compton & Eliza DeCamp care for the sick, <sup>and they are all we have left of our</sup> ~~and they are all we have left of our~~ Worth, borrowed by the Population Council, battles against the spiral of population expansion that is impoverishing Asia.

Another whole segment of the station, almost half in fact (Underwoods, Urquhart, Moffetts, Jacobs, Van Lierop, Stanleys, Nelsons, MacIver, Haspels, Meisner) are in education. It was not a good year for schools in Korea. But the schools

remain, as Explo '74 so dramatically demonstrated last summer, a critically important frontier for Christian evangelism. They have ~~also~~ proved to be a frontier of progress in human rights, as well. Seoul station members are related as faculty or trustees to more than 220 educational institutions, ranging from ~~K~~indergarten to universities, and Bible clubs to seminaries, representing an enrollment of over 80,000 students.

Add a couple of girls, our youngest recruits (Hagel-ganz and Hewitt) who work and witness with American servicemen in Seoul; and Marion Shaw who ties it all together with her typewriter from the mission office on the 8th floor of the Christian Center Building--and you have a bird's-eye view of Seoul station in the year 1974.

To summarize what the station seemed to be saying in its personal reports: 1974 was a year of spiritual renewal and political pressure; a year of purification for the church and "faith intensification" for us all; a year of commitment to Jesus Christ and to one another in ways that broke down the old walls between social service and evangelism and let us see the gospel deep and see it whole; a year that still calls Presbyterians to world mission and Christian unity.

-- Samuel H. Moffett  
February 10, 1975

SAMUEL HUGH MOFFETT  
(Personal Report, 1974-75)

Although the general prospect for missions in Korea has deteriorated during the year, in my own work the twelve months from June 1974 to June 1975 have been unusually busy and satisfying. As a matter of fact my work has doubled, for I have just as many classes as before at the Presbyterian Theological Seminary (as Associate ~~President~~ <sup>Director</sup> and professor of church history), but at the same time have taken on another responsibility as Director of the Asian Center for Theological Studies and Missions (ACTS)

I am enjoying the new challenge and the stimulating contrast in these two very different but mutually complementary institutions of theological education. The seminary is old and established and well-organized, with the largest enrollment we have had since the schism of 1959--some 535 students on the main campus. ACTS is a new experiment in post-seminary training, with never more than eleven registered students in this its first year of operation. The seminary is focussed on Korea and the pastorate. ACTS focusses on Asia and missions. The seminary is national, <sup>and</sup> Presbyterian, with teaching in Korean. ACTS is international--four different nationalities, and eight different denominations so far--and the language is English. Both are crucially needed in the on-going development of theological education in Asia.

Non-academic affairs have also had their challenging moments during the year. Entirely apart from the issue of church and government relations in Korea which has been ruled out of public discussion, I have found myself defending the urgencies of evangelism on behalf of Expro '74 against criticisms from the Korean National Council of Churches and some denominations on one side, and defending the World Council of Churches from charges of communism levelled against it by groups on the other side. In Chicago I pled with the Presbyterians United for Biblical Concerns not to sacrifice church unity in the pursuit of Biblical missions, and in New York I urged our Program Agency not to lose its Biblical mandate for world missions in the confusions of a restructuring for national church unity.

then, on behalf of the  
KNCC,

~~a. restructure~~

The most enjoyable and educational trip of the year was to Lausanne for the Congress on World Evangelization. The most demanding, and at times nerve-wracking committee and Board responsibility, has been membership on the Yonsei University Board, due to special circumstances, and involvement with the committee on seeking a new president. But by the grace of God this question promises soon to be resolved, and I am content to leave it, with the other issues, in God's good hands. And if He sees fit to grant us still another year as His missionaries in Korea, may the next year be as stimulating and challenging and fruitful and as satisfying as the last.

Respectfully submitted,

Samuel Hugh Moffett  
June 9, 1975

ACTS  
ASIAN CENTER FOR THEOLOGICAL STUDIES  
AND MISSION

Narrative Report for 1974-75

On April 20, 1974 ACTS purchased the former World Vision office site at West Gate, thanks to a generous gift from Mr. C. Davis Weyerhaeuser, at a cost of \$150,000, and less than two weeks later, on May 1 we opened our first formal academic term with a lecture at the opening service from Dr. Carl F. H. Henry on the subject of "The Theology of Evangelism".

Six students were enrolled for the first term, May 1 to July 4, 1974, four Koreans and two Americans, representing five different denominations. Dr. Samuel H. Moffett, Director, and Dr. Chul-Ha Han, Associate Director, headed a faculty of seven drawn on a part-time basis from the leading evangelical seminaries of Korea.

A little more than a year later, by the end of the fifthe three-month term (September to November 1975), the number of students had more than doubled, and the first year of full operation closed on a most appropriate note with the sending out of our first missionary.

Lydia Benjamin, a teacher from Sri Lanka with overseas experience in Ethiopia, finished two terms of work at ACTS and left on June 20, 1975 as a missionary to India for Bible translation work on a colloquial version of the Tamil Bible. Tamil is her native language.

The new term which opened this September brought us another first, our first Tibetan student. His name is Elijah Spalbar Gergan. Gergan means "teacher", for he comes from a line of hereditary teachers of the Dalai Lama. His graat-grandfather was forced to flee from Lhasa after a palace revolt, and found refuge in Kadakh in Lesser Tibet, then a semi-independent kingdom but now a part of Kashmir. There he met a pioneer Moravian missionary and became his chief helper in the translation of the first Tibetan Bible. He did not become a Christian however. But his son, who carried on the translation could not resist the claims of Christ, and the son's son, Elijah's father, is a lay-evangelist working among Tibetan refugees.

We now have thirteen students enrolled at ACTS. They come from four different nationalities and nine denominations. The total number of students enrolled during 1974-75 was 23, the number increasing steadily each term (6 in the first, 8 the second, 11 the fourth, and now 13). Nationalities represented include Korea, Sri Lanka, Republic of China (Taiwan), India (Tibetan) and the U.S.A.,

Within ten days we expect to welcome a pastor from India and by the end of the year a teacher from West Samoa, both as new students. We have also enrolled as our first Research Fellow the president of the 500-member Korean Christian Medical Doctor's Association.

ACTS has applied to the Ministry of Education of the Republic of Korea for permission to grant academic graduate degrees, first at the Masters level and eventually a Doctorate. Pending a favorable response, the first four terms of study centered on research and writing, supplemented by special lectures, courses and seminars. Beginning with the fifth term now in session, and still awaiting action by the Ministry, we can now offer, nevertheless, a Th.M. degree through a Joint Degree Course agreement with the two leading accredited, evangelical seminaries in Korea, the Seoul Theological Seminary of the Korean Evangelical Church (500 students) and the Presbyterian Theological Seminary of Korea (550 students).

ACTS is an evangelical, international and interdenominational center for advanced theological studies with a special emphasis on the Christian message and mission in Asia. It hopes to lessen the current necessity of sending Asian scholars to the West for such studies. It owns its own one-acre campus in downtown Seoul with adequate residential facilities for foreign students and visiting lecturers. The library is a special gift of the Billy Graham Foundation. A full year's scholarship for a student from outside Korea is \$2,200, including room and board. Instruction is in English.

The Center is independently organized under its own Board of Directors, whose chairman is Dr. Kyung-Chik Han, pastor-emeritus of Seoul's large Younngak Church and former moderator of the Presbyterian Church in Korea. The faculty now numbers nine, drawn from five different denominations (Korean Evangelical, Korean Tonghap Presbyterian, Koryo Presbyterian, Salvation Army and Southern Baptist). They hold doctorates from Yale, Union in Virginia, Emory, the Free University of Amsterdam, Concordia, Harvard, Fuller, Dropsie and Southwest Baptist.

An important feature of the academic year at ACTS are the Special Lectureships which bring visiting lecturers from overseas. These have included: Dr. Carl F. H. Henry of World Vision, recently vice-president of the American Theological Society, in theology (twice); Dr. Donald McGavran of Fuller Seminary in church growth; Dr. Tadataka Maruyama of Japan Christian Seminary in church history; Dr. Harold Greenlee of Wycliffe in New Testament Greek, Dr. Ludwig DeWitz of Columbia Theological Seminary in Old Testament, and Dr. James Engle of the Billy Graham Communications Center at Wheaton College in communication of the gospel. Other visiting lecturers included Dr. Bong Ro of the Asian Theological Association, and Bishop Chandu Ray, formerly Anglican bishop of Karachi, now of the Coordination Office for Asian Evangelism in Singapore, as well as Dr. Alan Tippett, editor of Missiology, and Dr. Charles Kraft of Fuller Seminary's School of World Missions.

For strength and growth and praying friends and hope for the future in the evangelization of Asia we give thanks to God.

Samuel Hugh Moffett  
November 10, 1975

SAMUEL HUGH MOFFETT  
Personal Report  
June 1973 -- June 1974

The year 1973-74 has been one of the busiest and one of the most rewarding of all the nearly nineteen years that I have been back in Korea, despite major problems facing both nation and church.

The highlight of 1973 was speaking at the Urbana Student Missionary Conference where in a day of supposedly declining missionary interest almost 15,000 college students gave up four days of their Christmas vacation to talk, think, eat and sleep missions during which twice as many volunteered for missions as at the same conference three years ago. The second largest single denominational group was Presbyterian.

My major assignment is as associate president of the Presbyterian Theological Seminary which, under its president, Rhee Jong-Sung, is having one of its best years since the Korea War. Last year enrollment was 318. This year the number has shot up to 409, and if students at its related night school in the Saemoonan Church are counted that would add another 300, making a staggering grand total of over 700. But this stretches the faculty rather thin. My church history courses have included this year History of the Church in Asia, Presbyterian Church History, Contemporary Missions, Ecumenics and History of Church History. The seminary's Institute of Missions, of which I am Director, has held missionary conferences, helped to start a class on church growth at the seminary, and will soon publish a Korean translation of Dr. Ralph Winter's "The 25 Unbelievable Years".

As a logical extension of the work of the Institute of Missions I have helped in the launching of a new venture, ACTS (The Asian Center for Theological Studies and Mission) and have been asked to serve as Director for the first two years. It is an evangelical, interdenominational, international post-seminary program of research and writing and seminars (in English, the international language) focussed on Asia and the Christian mission to Asia. Representatives from five major Protestant seminaries are cooperating officially, and another unofficially. Dr. Han Kyung-Chik is president of the Board, Dr. John Cho of the Seoul Theological Seminary is secretary, Dr. Elmer Kilbourne of OMS International is Treasurer, I am Director, and Dr. Han Chul-Ha of our seminary is the Dean and Assoc. Director. It is the first sustained effort at cooperation in theological education at the conservative end of the Korean Protestant denominational spectrum, ranging from our own position in the center all the way to the volatile right, but stressing a non-separatist, cooperative position. Our campus is the old World Vision compound at Sodaemun; it opened May 1 with 14 students (Korean and American) of whom some soon discovered they were not equipped for lectures in English. This fall it hopes to have its first Chinese and Japanese students. The special lectureship (Sept. 2 to 13) will be a series on Church Growth by Dr. Donald McGavran of Fuller Theological Seminary, to which the missionary community is invited for a modest fee.

Presbyterian Theological Seminary  
Report, 1975

1975 has seen an acceleration of the mixed developments that characterized 1974: a continuing dramatic rise in enrollment, a broadening representation of the church's leadership in the student body, but a discouraging rigidity in campus structures and schedules imposed on the school from outside.

The number of students on the seminary's main campus rose 20%, from 428 in 1974 to 534 at the end of 1975, divided among the major course programs as follows (numbers in brackets denote women):

M.Div. Theological Course (post-college)	105 (6)
Th.B. Theological Course (H.S. & regional seminary)	108
A.B. College of Christian Education	119 (38)
Th.M. Graduate School	34 <del>41</del> (3)
Special Course for Lay Preachers	170
	545 <del>545</del> (47)

The largest part of the increase was again in the course for lay preachers due to the entry of a second class. The Seoul Night Seminary (at Saemoonan Church) and the Taejon Regional Seminary, both now related to the Seminary Board, add 303 and 80 to the above total respectively. Grand total: 928.

A new Joint Degree Course was initiated in cooperation with ACTS (Asian Center for Theological Studies & Missions) and the Seoul Theological Seminary of the Korean Evangelical Church. This is for international students only and focusses on post-seminary studies with primary emphasis on Asian mission to Asia. Teaching is in English at ACTS under the supervision of the seminaries and the graduate degree (Th.M.) is granted by whichever seminary the foreign student chooses. Six such students are now enrolled in the program: three from Taiwan, one from India, one from Western Samoa, and one (a Tibetan) from Kashmir. They represent five different denominations.

The seminary president, Dr. Rhee Jong-Sung, will return this month from a half-year's leave of absence in England at Cambridge where he has been writing a text-book on systematic theology. In his absence the Academic Dean, Dr. Park Chang-Hwan, has served as acting president. Prof. Kim Yi-Tae left in December for three year's study toward a doctorate in Australia on a scholarship from the Australian Presbyterian Board.

The school's budget for 1975 was the largest in its history, over \$150,000. That it finished the year without debt is due in part to the high enrollment (70% of the budget still comes from student fees), and ~~in part to the generous contribution of \$22,000 from the Korean Presbyterian Board and the Korean Evangelical Church, and the generous contribution of \$22,000 from the Korean Presbyterian Board and the Korean Evangelical Church.~~ But most encouraging of all, more than \$24,000 was received in support from Korean churches, as compared with \$20,000 from that source in 1974.

February graduates are expected to number 130, plus 17 more from the Graduate School,--none too many for a church growing as fast as the Korean church. We pray that the seminary may continue to measure up to its responsibility to provide academically trained, evangelically motivated leadership for the church in the days ahead.

Respectfully submitted,

(Seoul, Feb. 10, 1976)

SAMUEL HUGH MOFFETT  
(Personal Report, 1975-76)

The year from June 1975 to June 1976 has been one of the busiest of all the twenty years I have now been back in Korea. Dual responsibilities as Associate President and professor at the Presbyterian Theological Seminary, and as Director of the Asian Center for Theological Studies and Mission (ACTS), plus the multiplying number of Board and committee memberships occasioned by lack of enough missionaries to fill the continuing requests for missionary representation in Korean church institutions, suggest the need to reassess my work priorities in the future.

Rapid growth, which is again a characteristic of the Korean church in the 1970s, presents both the seminary and ACTS with opportunities and problems at the same time. Seminary enrollment has mounted from a total of 535 on the main campus last year to over 600 this year, plus another 400 at the Taejon regional seminary and at the night school at Saemoonan Church. Probably the most serious problem the seminary faces academically is lack of enough trained faculty adequately to cope with so large an enrollment. ACTS (which is a post-seminary program focussed on Asian missions) has also experienced sharp growth but of course on a much smaller scale. In its first year the number of registered students never exceeded 11 at any one time. Today it is double that, 22. Full-time faculty has also doubled from 2 to 4. Six different nationalities are represented among the students, and thirteen different denominations. Inter-denominationalism is difficult in denominational-conscious Korea, and the rapid increase in students presents a housing problem. But the opportunities both at the seminary and at ACTS so far outweigh the problems that the pressure of work though heavy continues to be exhilarating rather than frustrating.

The most memorable event of the year, personally, was the crossing of the 60-year age barrier, an event in which in Korea, the traumatic pains of instant senility are so sweetly assuaged by outpourings of love and public celebration that my youth has been renewed like the eagle's, and were it not for the archaic, bureaucratic mumblings of the Manual I would be looking forward to another sixty years of missionary service. But I will settle for five--and thank God for every one.

Respectfully submitted,

Samuel Hugh Moffett  
Seoul  
June 14, 1976

Presbyterian Theological Seminary  
Report, 1975

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The number of students on the seminary's main campus rose 20%, from 428 in 1974 to 534 at the end of 1975, divided among the major course programs as follows (numbers in brackets denote women):

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Th.M. Graduate School	<del>34</del>	(3)	34
Special Course for Lay Preachers	179		
	<u>545</u>	<u>(47)</u>	545

The largest part of the increase was again in the course for lay preachers due to the entry of a second class. The Seoul Night Seminary (at Saemoonan Church) and the Taejon Regional Seminary, both now related to the Seminary Board, add 303 and 80 to the above total respectively. Grand total: 928.

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Respectfully submitted,

(Seoul, Feb. 10, 1976)

YONSEI UNIVERSITY REPORT

1975

This has not been an easy year for private schools in Korea, and perhaps most difficult of all for Yonsei University.

In February a fairly large number of professors and students earlier imprisoned for alleged anti-government activities were released from prison. The group included two Yonsei professors and 12 Yonsei students. Acting with the approval of the entire Yonsei faculty and Board, and with the tacit consent of the Ministry of Education, the president, Dr. Park Tae-Son, reinstated both professors and allowed the staff to accept for processing the entrance applications of the students. Almost immediately he was informed by the Ministry that the professors must be dismissed and that the students after all could not be allowed to reenter the school.

The result was confrontation between university and government, with the university inevitably the loser. His own conscience, the will of the entire university, and the conviction that denial of readmission would only fuel the fires of further violence, <sup>bringing</sup> and more arrest and possibly the closure of the university, led Dr. Park to plead for reconsideration of the government ultimatum. When this was refused, and when intense pressure was brought against him, he finally resigned on April 3 as the only effective protest he could make. On April 10 the University Board, also under heavy pressure, accepted the resignation with great regret, commending him for his ten years of faithful, self-sacrificing service which had made him one of the most respected university presidents in the country. His reputation for absolute integrity was unique.

Dr. Lee Woo-Choo, M.D. of the medical faculty was appointed acting president, and on June 11 was appointed President of the University. Providentially he has proved to be a capable, stable administrator well-suited for difficult times. He is a pharmacologist, a Severance graduate, an honorary member of the University of Wisconsin's medical faculty, with a considerable reputation in his field of work.

Not so traumatic and more positive in its effects was a re-organization of the Board in answer to some pressures both from the Alumni and the Ministry of Education. Membership was 15 plus 4 auditors. Reduction to 9 was asked for, lessening church and mission membership. A compromise of 11 plus 2 auditors was accepted. The 11 Board members represent one each from the Presbyterian Church of Korea (Tonghap), the Methodist Church, Presbyterian Church R.O.K., Anglican Church, the United Presbyterian Mission, United Church of Canada Mission and the Methodist Mission; two from the Alumni, one member at large elected by the Board and the President ex officio. The 2 auditors are Dr. Horace Underwood and Kim Young Chan, an alumnus. The 4 members dropped are one each from the Presbyterian Church (Tonghap), the Methodist Church, the Australian Presbyterian Mission and the Southern Presbyterian Mission.

It has indeed not been an easy year, but through it all Yonsei has continued to stand and make its influence felt throughout Korea for education at the highest quality level within a Christian framework, and for that we thank God.

Respectfully submitted,  
Samuel Hugh Moffett (Seoul, Feb. 9, 1976)

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Samuel H. Miffett  
(Sent Feb. 9, 1976)

## REPORT OF THE REPRESENTATIVE IN KOREA

### Korea and the Korean Church in 1978

1978 in Korea was the Year of the Horse, traditionally a year of impatient, independent-minded people who often fail at projects they consider important. Some may think that that is a good description of Koreans. Others think it is ~~an equally apt~~ better description of missionaries. In any case, "impatient and independent" or not, in 1978 Koreans and missionaries ~~all~~ could point to more success than failure in "projects they considered important". It was, as the Korean press put it, "another year of progress".

The Korean Situation. Korea's newspapers rated the top ten domestic news story of the year in this order:

1. Korean Passenger Plane Forced Down in Russia.
2. Park Chung-Hee Re-elected President.
3. First Successful Firing of Korean-Made Long-Range Missiles.
4. Park Tong-Sun Scandal Hearings Dropped.
5. Discovery of Third North Korean Invasion Tunnel.
6. Grand Year-End Amnesty of Prisoners Includes Opposition Leader Kim Dae-Jung.
7. Three Big Political Scandals: in Real Estate, Morals and Education.
8. Earthquake Rocks Southwest Korea; Severest in 20th Century.
9. Movie Actress Disappears; Feared Abducted to North Korea.
10. Assembly Election Shows Opposition Gains. (Korea Herald, Dec. 29)

But those were only the headlines. The more significant news behind all the headlines was the continuing miracle of the country's economic growth, and of this Korea was rightly proud. Three years ago, in 1975, per capita income (by GNP) was \$550. In 1978 it shot past the thousand dollar mark to \$1,242. (The Economist, London, May 7, 1977; Korea Newsreview, Jan. 13, 1979, p. 21) In the 16 years since the military coup of 1961, said the London Economist last year, "the 36 million people of South Korea have enjoyed the fastest export led economic growth ever known by anybody". In that short period, exports soared "an incredible 200-fold".

But, the Economist added, the Korean people "have enjoyed some other things rather less". Industrialization and economic growth have never been achieved anywhere without agony, as any history of 19th century England will attest. One of the things Koreans "have enjoyed less" is inflation. It is publicly estimated at about 19% in 1978, but may be nearer 27%. (Newsreview and Far East Economic Review). But wages have risen about as fast, at least in the city. The average monthly urban income per household was up 40% over the same period last year, from \$250 to \$350, per month. The same family's expenditures rose from \$204 to \$280. (Korea Herald, Dec. 29, 1978) Salaries of pastors of the larger churches in the major cities are now higher than those of American missionaries in Korea.

Other figures are not so reassuring. One mid-1978 survey reported that city household income at that time averaged \$280 a month, and that 83 % of all the country's workers were being paid even less, averaging \$248 for white collar workers, only \$120 for blue collar workers and, at the bottom, only \$116 for women employees. All this as of March 1978. Starting salaries for college graduates were \$312 a month; for high school graduates \$145. (D.J. Goulet, "Wage and Cost of Living Survey, 1977-78")  
*And Korean workers, according to one report, have one of the longest work-weeks in the world - 57.5 hours. (An Century, Dec. 27, 1978 p. 1257).*

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## THE PRESBYTERIAN THEOLOGICAL SEMINARY

### 1978 Report

The Presbyterian Theological Seminary (to give it its official title and to distinguish it from the General Assembly Theological Seminary of the Hapdong Presbyterian Church and the Hankuk Theological Seminary of the ROK Presbyterian Church) continued its leadership role in theological education for the Presbyterian Church of Korea (Tonghap) in 1978.

It caps a nationwide network of training schools for lay and ordained ministries ~~range~~ ranging from Christian high schools and colleges to Bible Institutes and the major regional Presbyterian seminaries in Taegu (and Pusan), Taejon, Kwangju and the Seoul Night Seminary (in Saemoonan Church). The General Assembly requires at least one year of study at the Presbyterian Theological Seminary as a pre-requisite for ordination.

Enrollment continued to rise despite the successful conclusion of a special two-year training program for rural evangelists and the graduation of its 79 students. Even without them, total enrollment, which was 650 in the first semester, held at 591 in the second semester compared to 576 last fall. 48 of the students are women. 193 students will graduate in February 1979.

At the center of the curriculum is the Theological Course which requires university graduation and grants a Master of Divinity degree. Also leading to the ordained ministry is the Pastoral Studies Course, a one or two year program designed for graduates of the four-year course at regional seminaries. The largest department at the seminary is the College of Christian Education which grants a recognized A.B. degree and qualifies its graduates for an M.Div. degree upon completion of two additional years of study. The Graduate School grants a Master of Theology degree and supervises a Doctor of Ministry program for advanced candidates in conjunction with San Francisco Theological Seminary. Enrollment in the various departments is as follows:

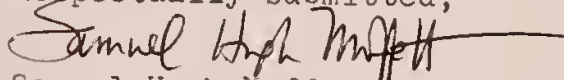
Theological Course	119
Pastoral Studies Course	151
College of Christian Education	234
Graduate School	87

Faculty changes during the year included the appointment of Dr. Yong-Hun Lee as Dean of the Graduate School, Dr. In-Tak Oh as librarian, and Professor Rhee-Tae Kim, recently returned from studies in Australia, as professor of systematic theology and dean of students. A new faculty member is the Rev. Jung-Woon Suh (Th.M., Calvin Seminary, Mich.) who returned last year from service as a missionary in Indonesia and who will teach homiletics as well as courses in missions. The seminary also welcomed Eric Griffis from the student body at Princeton Theological Seminary as a one-year missionary interne and instructor in theological English.

For the last few years there has been considerable government pressure on all schools in Seoul to move their campuses south of the Han River away from the border with communist North Korea which lies only 25 or 30 miles from ~~Seoul~~ the capital. As part of the pressure it is difficult for schools north of the Han to secure permits for buildings or for new departments. Because of the seminary's pressing need for expanded building facilities (the campus was planned for only 300 students) and for a much-desired department of church music, President Jong-Sung Rhee has been investigating possibilities of moving the campus farther south. The most recent Board meeting, however, has indefinitely postponed any such move. Fortunately, permission had already been secured for an urgently required Student Center Building which, with rising prices, will now cost closer to half a million dollars instead of the original \$200,000 estimate.

The school's budget for 1975 was \$555,000, of which 71% came from student fees, 7% (\$40,000) from Korean church support, 7% from endowment, and 15% from gifts (including overseas support). The steady rise in church support from within Korea is most encouraging. Areas of greatest need are scholarship assistance, more books for the library, the building of the Student Center, and above all, God's help in maintaining the proper balance between spiritual strength and academic excellence in faculty and students alike.

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Samuel Hugh Moffett, Personal Report

June 1979 - June 1980

My work this year has revolved around three major foci: the Mission office, the Presbyterian seminary and ACTS (the Asian Center for Theological Studies and Mission), which is fine for variety but hard on concentration, somewhat like playing fruit-basket-upset on a merro-go-round. It is with thanksgiving, therefore, that I am able to report that as of November the Representative-in-Korea responsibilities devolved into the very capable hands of Horace G. Underwood. But even the two remaining, demanding centers of attention can be one too many, particularly when, as sometimes happens, they pull in different directions.

Nevertheless, the year has been busy and satisfying beyond all expectations, considering the unsettled state of the nation as a whole since the October assassination of the president. Both schools have continued to grow--the seminary explosively and ACTS steadily. The seminary's February graduating class numbered 228. We proposed to accept 350 new students in March. But pressure from the churches and from an overwhelming number of applicants led to the reluctant admission of over 500. That means a student body well over a thousand flooding a campus built for 300. My classes this semester are in ecumenics and in Korean church history. The title I bear of Associate President is largely nominal.

ACTS also has grown, from five students six years ago to 183 today. The most rapid recent growth has been in the number of Korean students in post-seminary graduate programs, which is the cause of some of the friction between ACTS and the seminary, though the students come from many different Korean denominations ranging from Presbyterian ROK and Methodist to Presbyterian (Hapdong) and Baptist and Pentecostal. Given ACTS' emphasis on post-seminary theological and missionary training, (international and interdenominational) for third-world missions, and the seminary's focus on training Korean leadership for the Tonghap Presbyterian church, there should be room for both institutions to work together cooperatively for the future of the Christian church in Asia. At ACTS, as at the seminary, (though to a lesser degree) there is a touch of the nominal in my title as director. Day to day operations are in the hands of the Korean Associate Director. My teaching responsibilities are Asian Church History, Mediaeval Church History, and History of Missions, and our great joy is in the growing number of Asian students from outside Korea - 23 of them from nine different countries.

It has been a <sup>gratifying</sup> joy to <sup>have</sup> share some pastoral duties during the year, beginning which began with the baptism of a teen-ager, Marion Kim Odence, and included preaching at the General Assembly of the Korean Presbyterian Church, and to the Executive Council Meetings of the World Alliance of Reformed Churches.

Even the routine duties of Board memberships, as at the Korean Christian Literature Society, Soongjun University (and now again Yonsei University as auditor) are not routine when the nation is in turmoil. But through it all the Lord has led in His own good way and His own sufficient grace, and this year, like all that have preceded and all that are still to come, is in His hands, and that is enough.

Respectfully submitted,

*Sam Moffett*

Samuel Hugh Moffett

THE PRESBYTERIAN THEOLOGICAL SEMINARY (Seoul, Korea)

Annual Report. February, 1980

The Presbyterian Theological Seminary, oldest and largest of Korea's <sup>140</sup>~~90~~ or more Protestant theological seminaries, like the church it serves continued to grow at a dizzying rate in 1979. In 1960 when the Presbyterian Church (Tonghap) had 300,000 members and 1700 churches, seminary enrollment was 150. Today, only nineteen years later, the church has 950,000 members, 3,700 churches, and enrollment in the seminary is up to 875 with no end in sight. Even if only 350 of the 700 applicants for admission are accepted when school opens in March, the number of students will pass the 1000 mark, and there is pressure from the church to accept as many as 500 new students.

Why does the church demand still more graduates? 256 were graduated only this week, and 90% of the men will go into pastoral work. But even that is not enough. Last year alone the denomination reported more than 200 new churches planted.

Rapid growth is always exhilarating but can be dangerous if not nurtured and directed, yet neither the seminary's faculty nor facilities have been expanded and improved fast enough to care adequately for the growth. The campus was built in 1960 to accommodate 300 students. A move to a larger campus south of the Han was being considered, but the Board has voted to remain at its present splendid location on the eastern edge of Seoul and instead of the expensive move to a new area, <sup>it will</sup> mount a campaign for new buildings on its adequate existing acreage. A half million dollar to \$750,000 student center building is the first priority; dormitory expansion and a new chapel follow. The present chapel seats only half the student body at a sitting.

The President Dr. Jong-Sung Rhee, is also giving major attention to a drive to reinforce the overworked faculty. A professor of homiletics, now pastor of a Korean church in California, will come in the fall. Miss Marie Melrose, advisor to the seminary's Christian Education Research Institute, has been promoted to associate professor. There have been no replacements found for Eric Griffis of our mission, or for Keith and Sally Johnston (Southern Presbyterian) who taught English courses last year. Samuel H. Moffett is associate president and professor of church history.

The seminary is beginning to boast that this year, as it passes Princeton, and as the Japdong Presbyterian seminary splits in a church schism, it will be the largest Presbyterian seminary in the world. The pride is natural but the boast should be qualified. Unlike most western seminaries enrollment there includes students in an undergraduate college of Christian education at the AB level. And also unlike the west, accredited Korean seminaries have a two-tiered curriculum structure. The basic theological course for training ministers has an upper level for

college graduates leading to the M.Div. degree, and a lower level open to high school graduates who have also completed the course in one of the denomination's five regional seminaries. The latter level does not lead to a degree but to a General Assembly diploma. Western seminaries, in general, have no equivalent of this lower level course whereas in the Korean Presbyterian seminary this is the largest ~~theological~~ department. In this year's graduating class, for example, of the theological majors, there were 134 in the lower level and 50 in the upper level.

The seminary's graduate school program has been upgraded to the doctoral level in a joint program with San Francisco Theological Seminary and this year granted its first two Doctor of Ministry degrees. Another encouraging development is that 7 of the 20 academic master's degrees (Th.M and M.A.) ~~granted~~ went to women. Total enrollment by categories in 1979 was as follows: (year-end figures)

Theological course (M.Div.)	166 (incl. 5 women)
Theological course (Gen. Assem. Th.B. cert.)	176
College of Christian education (A.B.)	262 (incl. 46 women)
Graduate School	75 (incl. 13 women)
Women's leadership course	22 (plus 150 special)

If this report seems somewhat obsessed with numerical growth and statistics it merely reflects the fact that it is this kind of growth which for the past few years has presented the seminary with its most obvious problems and opportunities. There are of course more important but quieter priorities. President Rhee has summarized two of them by adapting a motto of John Calvin as a challenge to theological education in Korea: "Piety and Learning", the words inscribed over the entrance to the Academy he founded in 1559 (now the University of Geneva). In that ~~same~~ spirit, it is the seminary's prayer that by the grace of God as growth continues it may be spiritual, intellectual and ethical growth as well as numerical.

Respectfully submitted,

*Sam Moffett*  
Samuel Hugh Moffett

Samuel Hugh Moffett, Personal Report

(June 30, 1979 - June 30, 1980)

My work this year has revolved around three major foci: the Mission office, the Presbyterian seminary, and ACTS (the Asian Center for Theological Studies and Mission). It has been fine for variety but hard on concentration, like playing fruit-basket-upset on a merry-go-round. So it is with thanksgiving that I can report that as of November the Representative-in-Korea responsibilities devolved into the very capable hands of Horace G. Underwood.

Even two demanding centers of attention can be one too many when, as sometimes happens, they pull in different directions. Both schools have continued to grow despite the unsettled state of the nation since the October assassination of the president. Growth at ACTS has been steady; at the seminary, explosive. The seminary's February graduating class numbered 256 in all. We proposed to accept 350 new students in March. But pressure from the fast-growing Korean churches and from an overwhelming number of applicants led to the reluctant admission over more than 500. That means a student body of about 1100 or more flooding onto a campus built for 300. My classes have been in ecumenics, Korean church history, and world church survey. The title I bear of Associate President is largely honorary.

At ACTS too, though to a lesser degree, there is a touch of the nominal in my title as director, for day to day operations are in the hands of the Korean associate director. But I do have considerable administrative responsibilities in addition to teaching Asian Church History, History of Missions, and General Church History survey courses.

Acts has grown remarkably from six students six years ago to over 180 today. Our greatest joy is the core enrollment of 23 selected Asian students from outside Korea--ten different countries and as many different denominations from Syrian Orthodox to Japanese Baptist. But the most rapid recent growth has been from Koreans interested in third-world missions entering post-seminary graduate programs. This has become the major cause of friction between ACTS and the seminary, but it is not insoluble. The seminary's focus is on producing Korean leadership for the million-member Tonghap Presbyterian church. Acts, on the other hand, is international and interdenominational and operates at the post-seminary level with emphasis on training Asians for Asian missions. Its Korean students come from a score of Korean denominations including Methodist, Baptist, Pentecostal and at least five Presbyterian bodies (from Presbyterian ROK to Hapdong and Koryo). There is room for both institutions to work together cooperatively for the unity and growth of the church in Asia.

As a minister of the gospel I have found special satisfaction in opportunities for a pastoral ministry in addition to my teaching. The year began with the baptism of an American teen-ager, Marion Gim Odence, and included preaching at the General Assembly of the Korean Presbyterian Church, and at the Executive Council Meetings of the World Alliance of Reformed Churches which met this year in Seoul. But what still pleases me most of all is being asked to preach to Korean congregations, however humbling the experience always is linguistically.

Even the routine duties of Board and committee memberships are no longer routine when the nation is in turmoil. I serve on a number-- the Christian Literature Society of Korea, Soongjun University, World Vision of Korea, the General Assembly Pensions and Foreign Missions Committees, commissioner from Seoul Presbytery to the General Assembly, and now again on the board at Yonsei University (this time as auditor). It was the Soongjun University Board in particular that experienced difficulty. Because of a determined and sometimes violent student effort to split apart the Seoul and Taejon college campuses which had united ~~ten~~ years ago, Eileen and I were advised to leave home for two days and take refuge elsewhere. It was probably unnecessary, but my experience in another situation has not been reassuring. My brother is chairman of the Taegu Presbyterian Hospital board and was taken hostage and mistreated for six days. When I tried to break through to see him, I was picked up bodily, hit and thrown out.

The tragedy of the year is that it was the unexpected imposition of martial law on the whole nation that released my brother, and what was good news for him has not been good for Korea. It brought an abrupt end to disorder, but it has also closed the schools, infringed on freedoms and triggered still greater confrontations. Who knows how it will end?

Nevertheless, despite the recent riots and the unsettled state of the nation ever since the October assassination of the president in October, the year has been busy and satisfying beyond all expectations. Through it all the Lord has led in his own good way and with his own sufficient grace. The times have always been in his hands, not ours, and that is enough for me for this year and the next.

Respectfully submitted,



Samuel Hugh Moffett

Seoul

June 9, 1980

The PRESBYTERIAN THEOLOGICAL SEMINARY (Seoul, Korea)

Annual Report. February, 1981.

Mounting enrollment is again the most obvious sign of progress at the Presbyterian Theological Seminary of Korea, but like industrial progress it has its not so pleasant side-effects--over-crowded classes, inadequate facilities and an under-staffed faculty. Official enrollment figures put the total for 1980 at 1094 in the first semester, dropping to 989 in the second. This was an increase of about 200 over 1979. Next year's increase, when the school year begins in March, promises to be alarmingly greater. Over 900 have applied for admission of whom as many as 600 may be admitted. Since only 270 graduated this month (Feb. 1981), enrollment will be nearing the 1400 mark, they predict.

At the urging of President Rhee Jong-Sung the Board has voted to begin construction immediately of the new four-story, three-quarters of a million dollar student center building which has been planned for some time. A funding drive among the Korean churches is already under way. But this will only partially relieve the over-crowding.

In a further attempt to cope with spiraling enrollment, a number of important faculty appointments were made in 1980, raising the number of professors to 19. Among the new professors is Dr. Chung Chang-Bok, a graduate (Th. D.) of San Francisco Theological Seminary who, at considerable financial sacrifice, relinquished the pastorate of a fast-growing Korean congregation in San Jose to take the chair of Practical Theology. Of the 19 faculty professors, only three are western missionaries: Samuel H. Moffett, professor of church history (United Presbyterian); Cyris Moon, professor of Old Testament (Southern Presbyterian, and a Korean-American); and Marie Melrose, associate professor of Christian education who is also founder and adviser to the Christian Education Research Institute (United Presbyterian). A welcome missionary addition to the faculty this year was the arrival of David and Susan Hudson from Princeton Theological Seminary, under care of the Southern Presbyterian mission, for a one-year term as English language instructors.

In Christian life and work the obvious is not always the most important. Quantitative progress is obvious; qualitative progress is more important, but how do we measure it? The seminary exists to provide the most obvious segment of church leadership, the clergy; but if it fails to recognize the dangers of a clergy-centered church it is in peril, for the health and growth of the church will depend in large measure upon the life and witness of its laity. A full-time faculty is indispensable, but given the enrollment explosion, the seminary would collapse without the support of a host of part-time teachers. The Presbyterian Seminary is the cornerstone of theological education for

the church, but another look at the statistics reveals how much the central seminary depends on the strong supporting network of regional seminaries which is a distinguishing feature of the organizational structure of Presbyterian (Tonghap) theological education in Korea. Graduates of the regional seminaries are able to complete requirements for ordination (but not for a degree) by taking one more year at the Presbyterian seminary in Seoul, and in this year's graduating class of 270, 151 or 56% came from the four regional seminaries, mostly for that one-year finishing course. It may be informative to note that 52 of them came from the Seoul regional seminary, 41 from Taegu/Pusan, 32 from Kwangju and 18 from Taejon.

A new feature at the seminary in the last two years has been the development of a Third-World Training Center which now has six students: two from India, three from Indonesia and one from Africa.

Total enrollment by categories in 1980 was as follows:

	<u>1st sem.</u>	<u>2nd sem.</u>
Theological Course (M. Div.)	217	203
Theological Course (Th.B.)	141	131
Theological Course (General Assembly certificate)	253	246
College of Christian Education (A.B.)	93	90
Graduate School (D.Min., Th.M, M.A. & Cert.)	162	152
Women's Leadership Course	65	56
Continuing Education Course	163	111
Total:	<u>1094</u>	<u>989</u>

The seminary will celebrate its 80th anniversary in 1981. It is the oldest and the largest theological seminary in the country. Over the years, since its first class of seven graduated in 1907 to become the first ordained Korean ministers, it has prepared 4,593 Christian leaders for the service of the church. In the year of its founding, 1901, the total number of Presbyterians in Korea (adherents) was 4,793 and only 3 congregations were fully organized as churches. Today there are two and a half million Presbyterians, with over 9000 churches. Then, however, Presbyterians were undivided; but today there are four major Presbyterian divisions. In the one the seminary serves (Tonghap Presbyterian) there is a constituency of a million with 3,691 churches.

Our prayer in this anniversary year is that the Lord will grant us by his grace the kind of inner, spiritual and intellectual growth in quality that can match our astonishing quantitative growth and lead us toward reunion. And we will give Him all the praise.

Respectfully submitted,



Samuel Hugh Moffett  
Seoul, Feb. 20, 1981

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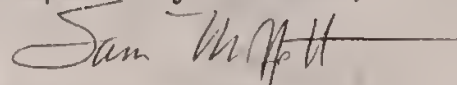
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